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"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, JULY 29, 1843. VOL. XXII.—NO 30

RELIGIOUS MISCELLANY.

For the Register and Observer.

INFALLIBLE INSPIRATION. NO. II.

We will begin in the present essay where we left off in our former one. Having stated that the Holy Scriptures contain decisive marks of fallibility, we then said that no advantage can be derived from the plea of infallibility; it avails not to have an infallible original, while we have not an infallible translation; nor to have an infallible translation unless we also had such an interpreter; nor to have an infallible interpreter, unless we likewise have an infallible reader of the interpretation. We now proceed to another statement and say; that the advantage is on the ground of fallible Scripture. Such Scripture is better adapted to advance the progress of creatures of like infirmities as men than infallible Scripture would be. The infirm eye is better accommodated by a portion of full day light than it would be by the whole. A young female Academician is a better instructor of a primary school than Sir William Jones or Dr. Adam Clarke could be. There must not be too great a disparity between the teacher and the taught. And as to matter of fact, the Scriptures have always been regarded, and studied, and trusted, as fallible writings. Protestants, in controversy with Papists, have strenuously asserted the plenary inspiration of every part of the Bible. But what has this doctrine availed them? It has never been to them a plain and a perfect rule. They have never interpreted the Bible as though it were an infallible document. They have not done it solely by the canons of Grammar and Criticism. They have interpreted by their creed; instead of making their creed from the interpretation. Take an example for illustration; 'my Father is greater than I.' This language is so plain, that, without violence done, it can have but one import. And the whole connection confirms the literal sense to be the true one. But this construction has not been allowed. The Savior did not say—as it is contended that he meant—my human nature is inferior to my Divine nature. He spoke of himself, not of a part of himself. He spoke of the Christ. This Christ the Apostle Paul declares to be the Head of the Church. 'The head of every man is Christ, and the head of Christ is God.' These passages, interpreted by every legitimate canon of language, contradict the Trinitarian doctrine. The legitimate interpretation is, therefore, set aside. But if the Scriptures be composed of an infallible diction, it must be unlawful to make a forced construction of any part of their text. And they who do this are inconsistent with themselves. For they study and interpret the Bible not as an infallible composition but as a document to be understood by the infallible standard of the orthodox creed.

Take another instance. 'Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven.' This passage, interpreted by every sound rule of criticism, conveys a sense repugnant to the dogma of total depravity. The legitimate sense is, therefore, disallowed. It is treated as a fallible expression. The plain obvious meaning of the speaker is set aside and a meaning substituted that will tally with orthodoxy.

Again, another example. 'Give all diligence to make your calling and election sure.' The true meaning of the writer of this passage, cannot be easily mistaken. But this meaning militates against the doctrine of a fixed, infrustrable and eternal election of all the subjects of salvation. It is not the language of the writer, in connection with the circumstances under which he wrote, that determines the sense to be accepted by an orthodox commentator, but the popular dogma of his faith.

We might proceed until we had collected a thousand and one of examples, belonging to the same category as the above, and in which the Scriptures are not approached and dealt with, as infallible documents. In such documents, the only inquiry would be; 'what is the import of the language? what, the sentiment of him who spake or wrote?' But commentators do not proceed on this ground. It is their task to force out a construction from which orthodoxy shall receive no harm while, at the same time, it does good to nothing. Rob a passage in any book of its plain natural meaning, and it becomes tasteless, insipid and worthless. 'If the salt have lost its savor it is good for nothing; fit neither for the land nor the dunghill, and men cast it away.'

If the Scriptures consist entirely of infallible composition, it is preposterous to interpret by any other standard than the legitimate laws of language; grammar and criticism. The meaning of the writer makes the whole scope. But there are no commentators of this description. They all interpret by, having and employing, consciously or unconsciously, some *standard*. They do not stop at the simple import of the language, nor with the obvious meaning of the writer. Of course, they treat the writers as fallible men; and their compositions as liable to imperfection and mistake. Those of the liberal class do this professedly. Having found the letter, they then inquire for the spirit. The sacred writer may err in the former, but be correct in the latter. The author of the first chapter of Genesis was in some mistake about the parts and process of the work of creation; but he was true in the spirit of his narrative. For creation was the work of God, produced methodically, and all very good when completed.

We have just said that all interpreters of the Scriptures have their standards; the Papists have the doctrinal traditions of their Church; the Protestants have the symbols of *their* Church; and liberal Christians have, for their standard, the natural and moral principles of acknowledged truth; not dogmas or concrete rules, but elementary, abstract principles. By these they determine in what sense, the language of Scripture is to be accepted. It is their fan for the separation of the chaff from the wheat. The orthodox—so called—Protestants—have their fan; and the Romanists have their fan. In relation to this thing they all stand on the same ground; each having his winnowing instrument. They all handle the Bible as consisting of fallible documents. And is it not better, because more consistent, to take this ground *openly?* Let us then describe the Scriptures by an epithet which accords to the acceptance which we practically give them. It remains that we give some illustration of the sentiment already hinted; 'that the Scriptures, being fallible documents, have, and do, accomplish their important mission for mankind better than if they were infallible.' Had the first chapter of Genesis been written with philosophical accuracy—had it cast all the light which Astronomy and Geology have thrown on the subject, what good had it done? who would have believed it? It would have been an increditable narrative. And, therefore, unsuitable and useless.

If Moses, instead, of the law contained in the Pentateuch, had promulged such lessons as are contained in the New Testament, what had been the benefit? It would have been the new cloth sewed into an old garment. It was in wisdom that 'God gave the Israelites statutes which were not good, and laws by which they should not live.' Men must have truth given them as they can bear it. A perfect law is unsuited to a very imperfect people and race. The laws of God given in the Bible, are not perfect laws, *except constructively*. They contain the perfect elements of moral truth. But these elements are but imperfectly developed and digested. Men must be able to work up these elements into rules of life, before they can be profited by them.

Progress is the great law of humanity. Had man been made an instinctive being, he might have realized immediately the perfection of his nature. It would, however, have been a low perfection; stationary, not progressive. But man is not an instinctive race. He is reasonable and progressive. And he needs the aids suited to his nature and condition. If the Bible consisted of axioms, rules and a system, definite and infallible, it would not answer the wants of mankind. They want something besides rules and moral axioms. They want elements to be worked out from their combinations, by the dint of their own efforts. They want scope for their own indefinite advancement. The Bible answers their wants. It is incomparably the richest spiritual mine contained in the whole world. Its wealth can be obtained only by digging, inspecting, and making the trial by fire. It is better for man to obtain truth in this way; by searching and laboring for it, than to have it given them, in plain, definite propositions. As it is more for his welfare to cultivate the earth for his bread than to have it rained down to him from heaven, so likewise, it is more for his good to have imperfect revelations from God than those which are infallible and absolute. S. F.

CORRESPONDENCE.

Messrs. Editors,—We are hearing accounts almost every day from all quarters, of a general revival in the Unitarian Church; to us who cherish and hold dear those views, this intelligence is cheering indeed to know that the pure religion of Jesus in its original simplicity, as taught by his devoted followers of old, is spreading; that the multitude are eagerly waiting to embrace the doctrines preached by Paul and Peter, is happiness indeed. But while there is much cause for joy, we cannot but lament where the field of labor is so wide, that more do not come out to the work. While some Churches are zealous in well-doing, walking humbly and devotedly in the paths of righteousness, anxious to spread the great salvation, others are cold and dead, caring not whether their views are extended, their hearts shut up to the cause of spreading the truth as it is in Jesus, their worship a cold form, they live a id labor for self. They may justly be call d 'whited sepulchres filled with dead men's bones.' Like the five foolish virgins they are fast consuming their oil, and are neglecting to lay in a store for the coming of the bridegroom. These Societies, which are so sadly at fault, are mostly planted in places, where those who hold opinions differing from our own, run widely into the other extreme, whose Churches are filled up in the excitement of a moment, and as certainly, though not as suddenly, decrease, as the tempestuous cloud passes away. When those of our Churches who are thus situated, are reproved from the pulpit or otherwise, for a lack of zeal or want of interest, they point with a feeling of triumph to husbands at variance with wives, brothers at enmity with sisters, and sisters with brothers, family duties neglected, houses divided against themselves, and Churches at war with themselves and one another. Although it may be said of them, 'The zeal of thine house hath eaten me up,' and although all this may be the natural consequences of these artificial excitements, it is no excuse for us. We must remember that the very doctrines held by our brethren of other sects, such as the Trinity, Vicarious Atonement, Hereditary Depravity, and all such tenets, that are founded on '*mystery*' are of a nature to warrant and countenance these extremes, and that to gain converts to these doctrines, the powers of the mind must be weakened by long and wearisome meetings; and the energies of the mind having been dulled and cramped, they unconsciously run into an extreme that is ruinous to the cause of Christ, and strengthen the world's infidelity in its unbelief. They must remember that the calm and rational views we hold in regard to religion, would not support an excitement of this kind. We could not, living up to the doctrines we profess, run into these extremes; for they are opposed to them in the outset. *We* would pray for a revival that would carry peace and joy to the heart, that would regenerate the soul of man. We would pray for more of the spirit of Christ in our midst, for a greater realization of the nearness of God to us, for a kind and forgiving spirit. We would have a reviving that would melt the callous and hardened heart of the sinner into the love of Christ. We would that the holy spirit might be poured out upon him, causing him to review his life, and calmly with all the powers of his mind awake and resolve to live the remainder of his days in God's service. A revival like this, would add a note of joy to the harp of 'the spirits of the just made perfect,' that would vibrate throughout the mansions of bliss, causing the angels of heaven to cry out with joy, 'Glory to God in the highest.'

Yours, L.

NEW REVELATION OF SHAKERS.

One of the most satisfactory books I have lately seen is a pamphlet published within the few days last past by an inspired Shaker. It is 'dedicated to the various religious sects, more especially to the Jews and Roman Catholics,' and is entitled 'A Return of Departed Spirits of the highest distinction, as well as the Indiscriminate of all nations, into the body of Shakers.' The process of reincarnation commences, the author declares, with a rapid whirling and violent twitching of the body, which the newly occupied cannot repress. 'They whirl around the meeting-room at an almost incredible rate, discoursing in unknown languages and holding converse with angels and other heavenly spirits,' &c. It is very lately, however, and at New Lebanon, that the more renowned apparitions have arrived. At this place, 'disembodied spirits began to take possession of the brethren and sisters, and thus, by using them as instruments, made themselves known by speaking *through the individuals they had got into.*' George Washington was the earliest arrival. He had been sometime about the village before he gave his name through the young man he subsequently occupied. The author says, '*George* gave some particulars concerning the discharge of his earthly duties while sojourning upon this terrestial globe.' He also informed them that he was commissioned by Heaven with the duty of leading the nations of the earth to Zion, and (the author announces) the Shaker Elders 'have ratified the appointment of General Washington.'

William Penn has appeared, 'and when some new tribe of the red men arrive and and are inclined to be noisy, they are always obedient to every request or command of Father Penn.'

Stephen Girard 'gave a very interesting account of himself. He stated that after he departed this life he found himself on the banks of the Delaware river, at some distance below Philadelphia, where he had been wandering to and fro for some time until he heard the sound of a trumpet which attracted him to this place. He related some incidents illustrative of his rapid increase in worldly wealth, and gave an account of his wife, wherein he spoke of the circumstance related in his biography concerning the affair between her and the American officer.'—*Cor. of National Int.*

The following, from the St. Louis Republican, presents a pleasant instance of Christian union.

SABBATH SCHOOL CELEBRATION.

The most interesting of the Anniversaries of the Fourth, was the celebration by a portion of the Sabbath Schools of our city.

At 9 o'clock, the schools attached to the First and Second Presbyterian Churches, the Methodist, Baptist, and Unitarian Churches assembled together, and proceeded to Lucas' grove at the head of Pine street, near Thirteenth.

Addresses were made to the children by the Rev. Messrs. Field and Elliot, and by Mr. McPherson and Mr. Polk, gentlemen of the Bar. About 1500 children were assembled together, and great attention was given to the several addresses, among which was one by Master Charles Anderson.

The Address of Mr. Field was remarkably impressive and pleasing. The Reverend Orator took occasion to allude in patriotic terms to the day, and congratulated the company upon there being one occasion, one day, at least in the year, on which all sects of Christians, all parties, can meet together on common ground, and participate in the festivities and happiness of the great Anniversary—that throwing aside the sectarian and party lines, which are now existing around and about us, we can meet in unison, in common feeling, with one grand object in view, one holy purpose; and in pursuit of one *great end*, the improvement of *the rising generation*. He further addressed his remarks to the Sabbath School teachers, reminding them that next to the ministers of the gospel, they had the most important and the most holy influence upon the young minds of their pupils; and that in this duty they should not flinch or forget themselves.

In the remarks made by the Rev. Mr. Elliott, he most appropriately, and to the sense of the children, described the various kinds of *Liberty*. The first Liberty being that of our common country, as brought about by our fathers; secondly, Political Liberty, as the result of our political institutions; thirdly, Religious Liberty, which guarantees independence of thought and of religious principles, securing all in the faith adopted by them; fourthly, Moral Liberty, or that degree of freedom from servitude to sin and error, which secures him who possesses it from the ill effects of evil example and folly—for this latter freedom we are indebted to the institution of Christianity.

After prayers by the Rev. Mr Boyle and Rev. I. T. Hinton, the children partook of a collation prepared by numerous friends, and remained on the ground till two o'clock, when they adjourned.

We look upon the incidents above described as being a forerunner of a better state of things—as a precursor of more liberal feeling between members of various churches and communities—of more freedom from bigotry and intolerance. On the banners displayed by the children, some of whom were only three years old, were the following appropriate quotations from Scripture: 'Feed my Lambs;' 'Where the Spirit of the Lord is, there is Liberty; 'Fear the Lord;' 'If sinners entice thee, consent thou not;' 'Even a Child is known by his Doing.'

All the proceedings took place with much good feeling and harmony, leaving, no doubt, the most happy influences upon the minds of all present. The number present was much greater than was anticipated, and the arrangements were not quite sufficient for the whole; notwithstanding which, all were pleased and came away fully satisfied.

THE RECENT DISTURBANCE AT AN EPISCOPAL ORDINATION IN NEW YORK.

We have received a pamphlet of forty-six octavo pages bearing this title, 'A Statement of Facts in Relation to the Recent Ordination in St. Stephen's Church, New York, by Drs. Smith & Anthon.' It professes to present 'the True Issue for the True Churchman.' We have read the pamphlet with interest; it contains no improprieties of language or spirit, but is worthy of its source from two esteemed clergymen. We think, however, as we stated in our first notice of the disturbance, that, as Episcopalians, they are on the wrong side. We are able to recognise but two systems of Christian faith—the one embracing the views maintained by Roman Catholics, the other founded upon the principles of Unitarianism; between these two systems we know no middle way. The Church or the Bible, the one or the other, must be the Christian's guide. The Episcopal Church seeks to unite with the Protestant principle of the *Bible only*—an indefinite, but submissive regard to some extraneous authority. No man of common sense can maintain that the doctrines and discipline, and ritual and constitution of the Episcopal Church are set forth in the New Testament: some extraneous authority is allowed. Now we allege that if such an authority is admissible to the extent to which the Episcopalian urges it, it is all the more admissible, because more consistent to the extent to which the Romanist urges it. If *the Church* may interpret Scripture for me, it may equally decide what is Scripture, and may compel me to receive the Apocrypha. If the Church may oblige me to say my prayers out of a book, and repeat a creed written by nobody knows whom, she may oblige me to pray in latin, and to confess my sins to a priest. If the Church may appoint holy-days and fasts, when an Apostle expressly discountenanced them, she may interfere in other ways with conscience, and with the business of life. If the Church may assert to me that my helpless infant just called by God into the world, is created under the curse and wrath of God, and is doomed to eternal torments, and that one can ransom it by sprinkling a few drops of water upon it, she may assert much more of the same sort of trumpery and nonsense, and offer to pray me out of purgatory if I will leave some money to pay for masses. We acknowledge no such Church authority.—*Those who acknowledge it to the extent already established, would be the very first to resist it, should it impose any thing further upon them.* And why may it not? Is not that principle asserted by our fathers against England, 'that the right to tax to the amount of a penny implied the right to tax to the amount of a pound,' as true, in reference to the exactions of Church authority? Our Puritan fathers held to the principle in its latter application. They would have been perfectly willing to have preached in white petticoats and silk vandykes, and turn right about face in their prayers, but they asked, who or what enjoins this, and if any authority may enjoin this, may it not enjoin much more, and where is our resistance to begin?

The Bishop of Rome has better credentials than any other Bishop on the face of the whole earth. Why should we yield to a *diocesan* Bishop, a character and office of which the New Testament knows nothing, and yet resist the Head of that Church, through which all these Bishops derive their authority? And when we expose and censure, as we hope and intend always to do with great plainness, the terms of Christian faith and worship which Episcopacy enjoins without warrant of Scripture, their papers raise the cry—'an attack upon the Church.' We reply that we do intend it; we do mean to attack and deny any authority which places itself between God and the human soul. The English Church, lying under sentence of ex-communication from its own Mother Church, would be no refuge for us. It has, during the three centuries of its existence, been torn by fierce dissensions, and never has it been at peace. Its Bishops, who profess to be successors of the Apostles, are appointed by the prime minister, who may be an Atheist. The Bishop of London who would be our 'Spiritual Father,' had it not been for our Revolutionary War, brought himself to his preferment by editing a Greek Tragedy.—When honest objectors to the whole theory of Episcopacy express their objections, then there is in some quarters a kind of plaintive sighing and fondling over the *poor persecuted Church which it pleases God so mysteriously to humble*, and grave priests simper and dole about the dreadful schism of *dissenters*. We have read lamentations of this sort which produced in us a feeling of deep disgust.

Drs. Smith & Anthon, men of great excellencies of character, and of enviable standing among their friends, are placed in a peculiar and trying situation. They have recognised an authority by which they will not abide. That our readers may be informed of the facts in this case we will make large extracts from the pamphlet. Such extracts will not only illustrate this case, and many more of a similar character, which are likely to happen, but will also serve as a commentary upon those higher lessons which are continually enforcing the utter folly of undertaking to train consciences by inquisitorial examinations.

'In fulfilment of our promise, we submit the following statement of *facts*, touching the *ordination* of Mr. Arthur Carey to the office of a Deacon in the Protestant Episcopal Church, and the protests against that ordination.

In order clearly to understand the merits of the case, Dr. Smith would call attention to the following particulars—his own personal statement:

Mr. Carey had been connected with the parish of St. Peter's, of which I am rector, for the greater part, if not the whole, of his seminary course. He graduated from the Seminary, and publicly received the usual testimonial granted by the trustees, in June, 1842. Not being then of age, he remained at the Seminary for another year, that he might spend the time necessary to elapse before his ordination in still farther augmenting his stores of information. (He was merely a resident, and in no way connected with the Faculty and course of instruction.) Either at the time of his graduating, or at the commencement of the next term in October, Mr. Carey expressed to me his wish to sever his connexion with St. Peter's, and unite himself with the parish of St. John's.

This fact is here noted with a double object in view, both as bearing upon, because increasing the great reluctance with which I was afterward constrained to decline the signing of his testimonials, and to oppose his ordination—a point to which Mr. Carey himself, on doubt being expressed, called my attention, as strengthening his claim to testimonials at my hand—and also, as evidencing my confidence in him. I had, from an early period of his connexion with St. Peter's, understood that he embraced the doctrines of the Oxford school; but such was my conviction of the purity and excellence of his Christian character, of his quiet and studious habits, and his love for truth, that I was not only willing, but anxious, to have the benefit of his services in my Sunday School. These things being premised, the reader will be prepared for a statement of facts more immediately bearing upon the final issue.

At the close of May, Mr. Carey called upon me, and asked me to procure for him the certificate required by the canon, to be signed by myself and my vestry, as being the rector and vestry of the parish with which he had been connected. This I promised to do. On this occasion, some allusion was made by me to the sentiments reputed to be held by him, and which were regarded by me as unfavorable in tendency, accompanied by the remark that I should have felt, perhaps, very serious uneasiness repecting them, but for my high estimate of his moral and spiritual character—the privilege of a pastor being taken to add some advice deemed not unseasonable, which was kindly received, and drew forth, as I believe, an assurance of intended conformity to the Church.

On the evening of the first Tuesday in June, I presented his papers to my vestry for their signatures, giving a cordial testimony to his talents and worth, and at the same time signing *one of the papers* presented as the attesting presbyter. When the other had received the signatures of seven of my vestry, being all who were present, through inadvertence I omitted to add my signature to the *joint* testimonial, intending so to do whenever it should be called for. It was not asked for until the 21st of June, Mr. Carey having been, the meanwhile, out of town. He called to receive it just as I was recovering from illness. Before my illness, however, I had been informed of expressions used by Mr. Carey, which, in my judgment, rendered it very questionable whether the testimonial could justly be accorded to him. On his asking for his papers, I remarked to him that they had been signed by such of my vestry as were at the meeting, and by me as an attesting presbyter; and that I was entirely ready, and should be most happy to affix my signature as rector of St. Peter's, if I could be satisfied on some points in regard to which I had heard allegations, and desired light. It will be here borne in mind, that, even had my signature been already affixed, the document was still in my own possession and under my own control, and would not have been delivered to him unless satisfaction had been given as to the expressions ascribed to him.

On stating to him what these declarations were, he very frankly admitted them, one only excepted, which he thought so foreign from his usual mode and habits of expression as to render it most improbable that he could have used it; while he stated, farther, that he had no recollection whatsoever of the expression. It was, therefore, promptly dismissed. Startled by his frank avowal of the most obnoxious of these remarks, one of which had reference to an intimation of his possible entrance into the ministry of the Church of Rome, and the other to his opinions touching the Reformation from Rome, the conversation was naturally directed to other points connected with his views concerning that church. These views were such as to create astonishment and grief, which were most strongly expressed. As the purport of this conversation, and another which followed as its sequel, will appear in a subsequent part of this statement, I would here confine myself to the *history* of the matter. Being still feeble from my illness, and fearful of a relapse, and being also anxious to reflect upon the particulars of a conversation so unexpected and astounding, and to see how far I could call to mind what had been said, and to what it actually amounted, I requested a suspension of it at the end of about two hours, leaving it at the option of Mr. C. to renew it either at eight the following morning, or at eight P. M. the same evening. He chose the latter, and, accordingly, at that hour the conversation was renewed. In the interval, however, in order that I might not trust to mere vague recollections of a conversation so important, and be enabled to do strict justice to him in the decision I was to form as to the matter of his testimonials, as well as have the means of self-vindication, should I be constrained ultimately to refuse my signature, I determined to make a written statement of what I conceived him to have declared to me, and submit the same for his inspection, examination, and correction. This was accordingly done. The statement read to him was the following, prefaced by my assurance that it was to prevent unintentional mistakes of his meaning on my part, subsequent differences of apprehension as to what he had affirmed or denied, have a correct basis upon which to predicate either my granting or withholding his testimonials, and still feel that, in either case, I would be borne out; and I begged him, should the language in any case be stronger than he had employed, to modify and weaken it; in case it were defective, to add what he thought necessary to the true explication of his meaning; if it did not accord with his recollections, to make it conformable to them; and if, in any case, it faithfully represented what he *had* said, while he now wished to withdraw, modify, or qualify his expressions, freely so to do. This document was then read to him, as drawn up by me, and with the corrections, substitutions, interlineations, additions, &c., which he made (marked in Italics), is as follows:

The following is the same statement, with Mr. Carey's explanations, &c., in Italics:

'St. Peter's Rectory, June 21, 1843. Evening.

'In my conversation with Mr. Carey this afternoon, I understood him substantially to admit to me a conversation reputed to have been held, as leading to the general impression that, if union with *the ministry of* the Protestant Episcopal Church of this country were not open to him, he *might possibly* have recourse to the ministry of Rome—not without pain or difficulty, but still that he did not see anything to prevent or forbid such an alternative, *although he thought it much more likely that he would remain in the communion of our Church;* and that he could receive all the decrees of Trent, the damnatory clauses only excepted.

'2. That he did not deem the differences between us and Rome to be such as embraced any *points of faith.*

'3. That he *was not prepared to pronounce* the doctrine of transubstantiation an absurd or impossible doctrine; and that he regarded it, as *taught within the last hundred years, as possibly* meaning no more than what we mean by the real presence, which we most assuredly hold.

'4. That he does not object to the Romish doctrine of purgatory as defined by the Council of Trent, and that he believed that the state into which the soul passed after death was one *in which it grows in grace*, and can be benefited by the prayers of the faithful and the sacrifice of the altar.

'5. That he was not prepared to consider the Church of Rome as no longer an integral or pure branch of the Church of Christ; and that he was not prepared to say whether she or the Anglican Church were the more pure: that in some respects *she* had the advantage, in others *we.*

'6. That he regarded the denial of the cup to the laity as a mere matter of discipline, which might occasion grief to him if within her communion, but not as *entirely* invalidating the administration of the sacrament.

'7. That he admits to have said, or thinks it likely he has said, inasmuch as he so believes, that the Reformation from Rome was an unjustifiable act, and followed by many grievous and lamentable results; *he, however, having no question but that a reformation was then necessary, and being far, also, from denying that many good results have followed from it, both to us and Rome.*

'8. That while generally subscribing to the sixth article, so that he would not rely for proofs to *himself* or others, *upon passages* from Books other than canonical, yet he is not disposed to fault the Church of Rome in annexing others to these, and in pronouncing them all, in a loose sense, Sacred Scripture; nor was he prepared to say that the Holy Spirit did not speak by the Books Apocryphal. *Mr. Carey alleged himself here to have added this was the doctrine of the homily.*

'9. Mr. Carey considered the promise of conformity to the doctrine, discipline, and worship of the Protestant Episcopal Church as not embracing the Thirty-nine Articles in any close and rigid construction of them, but regards them only as affording a sort of general basis of concord—as those which none subscribed except with certain mental reservations and private exceptions, and that *this was what he regarded as Bishop White's view.*'

We need only add that a most unsatisfactory examination was held, at which the candidate was questioned by Drs. Smith and Anthon, while answers were put into his mouth by Dr Seabury, Editor of the Churchman, and by other ministers of the divided sect who were present. The Bishop, we think, treated the objections quite tyrannically through the whole proceedings, but still he was the Bishop, and the only alternative is to get rid of him, or to obey him, and as they have allowed one to 'have dominion over their faith,' they may not complain. They however found sufficient cause to object to the ordination of the candidate, and as our readers know, protested in vain against it.

We quote the concluding paragraphs of the pamphlet:

And now, in conclusion, let it be remarked, that a *great issue has been joined*, through circumstances apparently at once casual and trivial. Certainly that issue was not made designedly and by premeditation on our part. It was not at the first even contemplated. We can regard this only as providential; as though God himself had thus unexpectedly opened the way for the discussion, and perhaps the settlement of great principles, and the consequent peace, purity, and prosperity of his Church. From this one great issue we would not have it turned aside to the entertainment of subordinate and personal questions. The point now before the Church is, not simply whether the two pre-byters who protested against, or the six who concurred in, the ordination were right, or a question between the presbyters who opposed and the bishop who (sanctioned by the opinion and the presence of another bishop) ordained. Our object is not simply the justification of *self*, important as is such justification to our character and standing; far less is it the needless crimination of our brethren or our bishop. The point of fact, in this case, has its bearing only upon our *judgments*, not our *intentions*. Purity of intent is matter of consciousness on our part, and has even been conceded to us by those who have assailed us. But the *matter of principle* involved is one of far wider scope and more awful moment. It covers *this whole ground*: Shall virtual conformity with Rome form or not form an *impediment to ordination?* and does not an ordination, held in despite of such conformity, furnish sad and melancholy proof of a growing indifference to those great principles for which, at the era of the Reformation, martyrs died, and a *gradual assimilation* to Rome, which promises, at no distant day, *identity* with her in faith, if not union in polity? It is too late now to press the maxim, '*Obsta principiis*'—*resist the beginnings of evil.* Partially, though possibly too feebly, certainly not successfully, that resistance has been made. The question now is, Shall a stand at last be made, and will churchmen finally rally in defence of their own principles and standards, so eminently Scriptural; or will they be content that even they who are to minister to them in holy things shall come to them with a donble creed—with the Thirty-nine Articles and the Creed of Pius IV., with the Prayer Book and the Missal?

There are sweet and sacred remembrances clustering around *the Church as she was.* Are churchmen willing that they should be things of *remembrance only*—images of the past, having nothing analogous in the experience of the present or the realities of the future? In receiving the glorious legacy of a Church, pure and primitive alike in doctrine, discipline, and worship, from our fathers and our father's fathers, was it that it should suffer change or loss at our hands? Was it not, rather, that it should be transmitted, in its unity, purity, and integrity, to those who shall come after? And what Christian churchman will not, in view of the rapid changes effected by the last few years, be ready to exclaim, in deep anxiety, 'Whereunto will these things grow?' Our children have been by baptism brought within the Church's fold; but into what were we and they bap-

tized? Was it not into the faith as it then was? Was it into a *changeling faith*, that shall go on changing and retrograding year by year, until it becomes identical once more with that system of darkness and delusion, from which, not without conflict and blood, the Church came forth at the Reformation? Let churchmen pause, reflect, and act, before it is too late. Let them take heed that the cardinal principle of their churchmanship, submission to constituted authority in the individual Church, does not lead them into violation of the authority, defection from the doctrine, innovation in the practice, and betrayal of the interests of *our Church as a whole*. Let them beware of being led off from the facts and the true merits of the case, into airy speculations, metaphysical disquisitions, and subtle disputations on abstruse points, by which it may be attempted to mystify their minds and confuse the subject. Again would we remind them, that the true issue now involved is the issue between *the Church* and *Romanism*.

This issue can only be met, and, as far as we are concerned, will only be met, on the grounds of fact, practical common sense, Church principle, and Scripture. On these we take our stand.

In the words of him by whom we were instructed in the principles of the Gospel and the Church, and trained and sealed to its ministry, we would say, each of us for himself, 'There are principles which I should ever desire to be paramount in my soul—*the love of truth, the love of duty*. God grant that I may ever feel that sacred independence which will never sacrifice these principles to considerations of personal interest or feeling. I strike out into no new paths; I advocate no new principles; I arrogate no new discoveries. The good old path, in which the fathers of the primitive Church followed their blessed Master to martyrdom and glory—in which the venerable fathers of the Church of England found rest to their souls—is the path in which I would wish to lead, to a 'rest eternal in the heavens,' myself and those that hear me.' HUGH SMITH,
HENRY ANTHON.

New York, July 12, 1843.

CHRISTIAN REGISTER.

BOSTON, JULY 29, 1843.

RELATIONS OF THE PULPIT TO THE WANTS OF SOCIETY.

This was the subject selected by Rev. Prof. Francis, for his address before the Association of the Alumni of the Cambridge Theological School. In his introductory remarks, he alluded to those who speak of the pulpit as a past thing—assert that it has had its day, that society has outgrown it, and that the preacher must give place to some other means of promoting the moral and spiritual progress of mankind. He observed that this way of talking was no new thing, that charges against the pulpit had been common in every age, and were often of an opposite and contradictory character, according to the source from which they proceeded. Hobbs thought the great evil of the pulpit was its boldness and its liberty to harrangue the people; and this complaint has often been made by those who place submission to civil authority higher than obedience to God and truth. Others denounce it as laggard and time-serving, a clog upon the wheels of reform and improvement to hold them back. But amid these opposite and contradictory charges he contended that the pulpit, though it has never perhaps come up to its full strength and usefulness, may yet be said to have done its work faithfully and well. Although it falls below the point it ought to reach, and notwithstanding all the sarcasms uttered against it, it must yet be acknowledged that more mature, effectual and well digested speaking comes from it than from any other form of speech. Society can never outgrow it. It has its foundation in human nature, and its standpoint in the Christian religion, the everlasting Gospel, and will always be needed; for man always needs and craves not only a knowledge, but the *expression* of divine truth. The accusations brought against it should not dishearten and intimidate, should not palsy its energy and efforts, but act as an encouragement, a stimulus to it to put forth its powers and meet the wants and demands of the age. To the objection that we lower the pulpit when we aim to bring it into conformity or adaptation to the spirit of the age, that it ought to stand on higher ground, he replied, that he would not have it descend from that high ground—he would have it ever lift up a prophet voice without fear or favor. He admitted that when the pulpit was a mere mirror reflecting the fashions and caprices of the age, it became a feeble decency,—was no longer a watchman's voice. But this is not what is meant by bringing the pulpit to meet the wants of the age. These wants lie deeper than fashion. They spring out of reality—they grow out of the intellectual and moral action of the age. This action may be healthy or unhealthy. Its influences will reach the pulpit, the pulpit must react by counter influences and become an effective agent for and with the times for the promotion of all good.

1. That it may become this effective agent and thus meet the demands of the times, Dr. Francis insisted *first*, that its work must be thorough; it must deal *thoroughly* with the great realities that lie nearest the soul. There are these realities. There are great, clear, distinct wants of the soul that are not superficial or imaginary, and cannot be met by a feeble supply. All this restlessness of thought and action that abounds at the present day, prying into the foundation and influence of every institution, principle and custom recognised or upheld by society, though it may often be unwise and misdirected, indicates something real, earnest, living; just as the motions of the body, however fantastic and distorted, indicate muscular life and strength. There is a deep, warm current of well directed thought, emanating from the best minds of the age, striving for something higher and better, bearing them beyond the point at which they can be satisfied with the external decencies and formalities of life. This is not peculiar to our age. It has always been so; it always must be so, because there are always great, real, earnest deep wants of the soul, that seek to be satisfied. The pulpit fails of its object if it do not meet these wants. That it may meet them, its instructions must be thorough; must be of that kind which interprets the truths of the gospel into life-principles, not that which compresses them into creeds. Every art or science, [music, chemistry and astronomy were adduced in illustration] has its central truth, from which the others flow, on which they depend, and which must be taught and thoroughly understood in the exercise and application of the art or science. Religion also has its great central truth, and the preacher who would be faithful and successful must be thorough, must fetch his word from the central places of the Gospel, and carry it to the central places of the heart, must lay hold of the great laws of spiritual life, that lie above and beyond the practical precept and injunction, and are its foundation and force, must arrange, expound, enforce these; must deal with those doctrines, those great spiritual truths which produce Christ in the soul, which unfold the lofty possibilities to which it may aspire, and the deep depravity and ruin into which it may sink.

2d. That the pulpit may act effectively upon and for the times, Dr. Francis insisted *secondly*, upon the importance of a hearty and quickening faith. There is no substitute for this faith; nothing will supply its place. Ministers have sometimes leaned upon the institutions and trusted in the forms and ordinances of the Gospel. This will not do now—only a strong, manly, deep-seated, quickening faith, a faith that regards eternal life as a present fact, and makes the Gospel a living verity, can give to the pulpit the earnestness and power that shall meet the demands of the times. The preacher must not rest on a feeble acquiesence. The truths of the Gospel must take hold of him and speak through him. He is expected to be *life-giving;* but to be life-giving, he must first be *life-containing*, and this he can only be through faith. And this faith, the faith which is to give him inspiration and power, cannot be transfused or transferred from other minds to his. It must be the growth of his own soul. It must kindle and burn there, and it will call out and make vigorous all that there is of power and influence in that soul.

3. To meet the demands of the times, Dr. Francis insisted, *thirdly*, that it is required of the pulpit to be fearless, independent, uncompromising. Seasons like the present, when the sifting processes of thought reach and shake every interest of society, demand that the preacher speak plainly for the cause of right, and make full and wide application of Christian truth, that truth which is to regenerate and reform the world. He need not give offence, but he need not allow, he never ought to allow it to be supposed for one moment that he is willing to make a compromise with sin and wrong. The time has come when men are turning from dogmatics, from the disputed points in theology, to the application of the great common truths of the Gospel, to the condition of society, the correction of its evils, the suppression of its sins. We have met the doctrinal contest without shrinking. We must now meet the practical contest boldly—with the boldness of principle however, and not the boldness of passion. There is a great difference between these; a great difference between confidence in oneself and confidence in principles. A man may be modest, unassuming, gentle in his disposition and manners, yet in respect to truths he deems important, in respect to principles he deems right, strong, bold, immovable, ready to face danger and death, if need be, in their defence. The fearlessness of the pulpit should be that fearlessness which takes love for its companion, that both may go forth together, helping each other. Much has been said of late years of the tyranny of public opinion and the restraints that fetter the pulpit. Something of this perhaps is true. A tendency to this tyranny grows out of our social organization, by which society is constituted a committee of the whole, sitting in judgment upon whatever is said or done. It cannot be doubted however, that this tending is overrated by those men of one idea, as they are called, those who have given themselves wholly to one cause, are embarked heart and soul in its advancement, and who deem all opposition to their favorite project the result of tyranny and prejudice. It cannot be denied on the other hand, the most ultra conservative, who look with distrust and disapprobation upon much of the unquiet movements of the day, cannot be blind to the fact, that Christianity has its applications, its rebukes for sin and wrong that should be uttered.—Important applications of its truth and principles to many of the institutions and customs of society, yet remain to be made,—and he who would be a faithful minister of the word may not seek to moor the church to its ancient platforms, while the community without her aid passes on to the redemption and relief of suffering humanity. It may not be said to be every minister's duty to preach upon this or that topic, to advocate this or that cause. But let every man who feels it to be his duty, speak without fear or favor. If he display a bad spirit, that is to be reprobated and condemned. But let him speak the truth in love, and he will ever have liberty to utter himself. He will be heard, he will do good.

4. The *fourth* point which Dr. Francis presented, as important in order that the pulpit may meet the wants and demands of the times, was a large, catholic, comprehensive spirit. We have had narrowness enough. The pulpit must now be lifted out of the imprisonment of sect. It must feel and understand and admit, that minds of every order, that sects of every name and creed, have each their place and sphere of usefulness, that Christianity is to be unfolded and advanced, and the august body of truth fashioned by the efforts and the contributions of each. He illustrated this by allusion to the logical mind, the spiritualist, the mystic, showing that each had their place in the Church. He was not disposed to inculcate indifference to our own peculiar views; but with a clear, firm hold on these, he would have all seek a clearer knowledge of the doctrines of others, that what there is of truth and error in them may be distinctly apprehended, that charity and zeal may be united and abound more and more, and the efforts of all tend to the advancement of truth and righteousness. He closed with some earnest exhortations to brethren to self-culture, to patient study and faithful devotion to their high duties.

We are aware that this is a very imperfect account of the address. But we feel confident that even this feeble sketch will be read with satisfaction by those who had not the opportunity to be present on the occasion.

FAITHFULNESS IN COMMON MATTERS.

Those who profess to be familiar with the characteristics of our age, are accustomed to speak of its fondness for grand schemes, for complete systems, for comprehensive plans of action. Now, although to describe the features and 'catch the tune of the time,' is no easy task, we may, I think, safely admit, that this is a fair account of the most advanced of our time, a fair account of the tendency prevailing among the thoughtful and active. We have no toleration for incompleteness, for imperfect, partial results. If we cannot see everything, we are ready to affirm that we see nothing. If we cannot accomplish everything with the tools that we have been wont to employ, we lose our patience, and throw them aside. We must see and find the end in the beginning. Men were ready to admit once, that the strife between evil and good must be tedious. Our age, however, will not admit this: now or never must the world be saved. Institutions must be gradually improved, it was once thought, but now, it is deemed desirable that we should be provided with modes and customs entirely new. The hope has been cherished that in the progress of time, Christianity would impart to civilization more and more of its beautiful spirit and character, we, however, cannot wait for the tardy years; if civilization cannot be Christianized at once, we are ready to abandon it, and fall back upon primitive simplicity,—not to say barbarism. The old feud must be reconciled. Men can no longer tolerate any inconsistencies. We talked once of evangelizing souls, now we must evangelize the world. We would fain believe that by some cunning process, we can shake off entirely the burden of the past, and elude the trials of the present and the future.

Now upon this tendency of the day, it is not our purpose to sit in judgment. There is no danger lest it go unchallenged or unexamined. Like the rest of our brethren we are watching it with intense interest. Meanwhile, however, as those who wait and watch, we are exposed to a peculiar danger. Against this we would raise, as becometh faithful guardians, a voice of warning. We will briefly set forth the matter. We are, most of us, earnestly debating the great projects of the day; to a greater or less extent, we are looking to them for deliverance; yet very few persons, withal, can see their way clear to adopt the novel modes of action proposed and set on foot by some of our time—very few can say that they are satisfied with the new theories of the time, and prepared, for their sakes, to abandon the old paths. Nevertheless, as we say, these novelties are attractive enough to secure much of our attention, and when we inquire earnestly concerning our duty, and the order of our daily lives, our thoughts are found travelling in this direction,—we are ever asking mind and heart concerning these new and promising schemes,—we ask, have we the faith, the bravery and strength to adopt them. Now, while we ask, (therein lies the difficulty.) we are idle. We are waiting for the command to do some great thing; it does not come, and we do nothing,—we forget that the command to perform many common familiar duties is all the while sounding,—we forget that in the opinion of many good and wise men, faithfulness in smaller matters will best reconcile men to the great law of God. This is a sad mistake. We *are* in the world, in the old path, and most of us perhaps, believing that 'the Divine Wisdom sweetly ordereth all things' and that 'government grew out of the old,' expect to *continue* the the world,—at all events we have not as *yet* gone out to the desert, we have not *yet* remodelled society,—being here then, what shall we do? Being among men, as we find them, what shall we seek to accomplish? Is there not very much to be done in the old familiar way, without leaving the city, the village, and street of our nativity. Most certainly, there is 'a faithfulness in that which is least,' as men now estimate things,—and our position as watchmen, will not exempt us from the performance of our duties as laborers. Perhaps, indeed, though we shall not insist upon this, if we will work faithfully, in the fields that immediately surround us, we shall have less occasion to look forward. Let me call attention to some of the tasks, now so liable to be overlooked.

Keeping close to the prevailing temper of the age, we will borrow our instances from the catalogue of grievances set forth by the reformers.

1. It is said, 'the prevailing modes of life are too luxurious, we dress too extravagantly, are housed too elegantly, and fare too sumptuously.' Now, by and by, perhaps we shall meet this evil, with some grand scheme, some 'remedial measure;' yet can we not do something, just where and as we are? most certainly. Every one, resisting all dictation upon the part of others, must inquire for himself, concerning this thing. He must have an opinion upon the subject, based upon a wide and thorough survey of the premises; and if he arrive at quite radical conclusions, what hinders him from acting upon them precisely where he is. It is his duty thus to act at once—and wherein lies the impossibility? Why must we wait for the great scheme? We can find small habitations, not a few; we can rid ourselves of ornaments; we can find plain furniture and simple fare. But then, it is said, one must forfeit his position in Society by pursuing such a course. What then? The small duty must nevertheless be performed. Would you be sought on account of your jewels? Besides true refinement will always secure one a good position in Society. This is only a common familiar duty; it is connected with no grand scheme. Let us live *in* the world according to our convictions, even though we are seeking to be delivered from the world. Above all, if we are given to radical discoursings let us be faithful in this particular; for what is more intensely disgusting than 'radicalism in kid gloves?' Is it not an abomination alike to rich and poor? Let judgment begin at our own houses. It does not become those who live in palaces to recommend cabins.

2. Again, it is said, the trades and professions are carried forward without a strict regard to honesty. Now what shall we who have not yet learned to dispense with the trades and professions do in this matter? Simply, 'be faithful in that which is least;' we can be so *now*. But it is difficult, circumstances are unfavorable. True; but the practice of honesty always has been difficult, circumstances have never been very favorable, and we are ever admonished, 'strive if ye would enter in at the strait gate.' Paul no doubt found it hard to make and sell tents worthily. But he did not for all that abandon the trade. We need not eat the bread of idleness, much less of cunning.

3. Again it is said, 'the present order bears very hard upon the laboring classes;' 'we hope that by some change in the organization of society relief may be secured for them.' We share and hope; yet what shall we do *meanwhile?* 'We must be faithful in that which is least.' Do you think that the laborer does not receive an adequate compensation for his toil? Then what hinders you from paying him more generously? Do you think that you should join him in his tasks,—what hinders you from doing this? Entertaining the opinions which you have expressed it is but a common familiar duty to give more freely of your abundance to him that lacketh. But we must stop. Though the subject has only been entered upon. We have only time and space to suggest.

The gift of Prophecy has become cheap. In modern times, at least it comes as often by the will of man as by the will of God. Moreover modern prophets, are not always as of old, either ancient or wise. We, therefore, claiming youth and confessing folly, will not prophecy—yet we will inquire.

Whether the performance of duty will not always be attended with difficulty and subject to draw-backs? Whether the relations of Society must not become more and more complicated? Whether it will not be always a faithful saying, he is the most worthy man, who in all the complicated relations in life sustains himself worthily,—upright even while *in* the world, even while hampered by grievous conditions,—doing here a little and there a little,—ever simple, just, and generous. Shall we ever hit upon any labor-saving expedients, which will deliver the worthy man from the various obstacles and perplexing conditions of this preparatory stage of existence? Shall we not still accept the motto—'*in* the world, yet *above* the world?' Shall we not always praise the calm, patient, steady laborer, who is ready amidst countless discouragements, to bear with his toiling brethren the burden and heat of the day, not forsaking the world, or denouncing it as wholly of the devil, but recognizing the hand of God as well as the hand of man in its mysterious relations, and striving, with the assistance of God, to preserve its grandeur, while he perfects its order?

For the Register and Observer.

PHILOSOPHY OF CONVERSION.

Revivalists as well as Pelagians have, consciously or unconsciously, a philosophical theory of religious conversion. This is obvious from the consideration of the fact that they act on plan and principle in getting up and conducting revivals, awakenings and reformations. Christians, embracing liberal views, therefore, are not the only ones who hold a philosophy of religion. There are, on this subject, two general philosophies; each however containing its varieties. The one may be described as the education-theory; the other, as the implantation. According to the former, man possesses a moral and religious nature, consisting of the elementary principles of that power by which he makes distinctions between the right and the wrong; the true and the false. And conversion consists in bringing this power into its healthy, habitual and requisite action. Thus religion is an *educt*, or development, from the constitutional elements of human nature. But according to the latter theory, religion comes from the implantation of a new element in man, who, previously, being totally depraved, was destitute of religious sensibility, and as unsusceptible of religious feeling as the deaf and the blind are, of the sensations of sight and hearing. The inquiry now arises which of these philosophies is true, and which is empirical. And the question must be decided on philosophical principles. It is a philosophical question. It stands on matter of fact, and must be solved, if solved at all, by inductive evidence; by the observation of facts.

The abettors of the two philosophies are thus apart and opposed to each other. The one alleges that the natural man never had, or can have, a right religious feeling until a new susceptibility be implanted in his constitution, and that this is done, and can be done only by the special power of God. The other alleges that natural men may have right religious feelings; and always does have them when the requisite objects to produce them are contemplated, and there is no hindrance from misconception, prejudice or corruption; and that they can learn, and can be learned, true religion, by instruction, practice and mental effort. In one word, the difference between them is this; man has an available power to become truly religious; and man possess no such power. Which, now, of these two propositions be correct?

On the ground of the latter, it is manifest that the use of means to produce conversion seems to be totally superfluous and nugatory. The sinner, remaining a sinner, cannot be brought to repentance. It is not in him to be a subject of holiness. He is no more capable of it than ice is of undergoing combustion. No enlightenment, no persuasions, no resolutions of his own, can bring him any the nearer to it. His back is always toward Zion, and he is constantly going away from it. He may weep and pray and agonize, but he can do no one thing right; nothing which in the least avails him. And orthodox ministers have expressly declared and repeated all this. The employment of means to produce conversion, must, therefore, on this ground be unavailing and superfluous. This is our first remark.

And our second is; that revivalists of the 'implantation' school, when, as is their constant practice, they employ means, do then adopt the philosophy of their opponents. They endeavor to enlighten, to awaken and to persuade. And it is, of course, done on the principle that sinners are capable of being enlightened, awakened and persuaded. The preacher proceeds on a systematic plan. He aims to make certain impressions and then to retain, deepen and extend them. And all these are right religious impressions. They are just such as he aims to produce. He desires to make them; and he rejoices at the index and manifestation of them. He paints the deformity of sin, and makes the sinner loathe himself. And this is a right and good impression. It is the proper action of his moral and religious sensibility. It is an 'eduction' from it. The man has a conscience which approves the right and disapproves the wrong. Without this conscience, he would be a stone. Preaching, admonition and the thunders of the law, could make no impression upon him. He would be incapable of impression. If the man had not feelings of love to the right, and of hatred to the wrong, he would be unsusceptible of convictions. The very fact, itself, that he has these convictions, is proof irrefragable that he has right feelings toward holiness and sin. Convictions are no other than a modification of his impressions, approving moral good and disapproving moral evil.

Thus do those who reject the 'development' doctrine practically adopt the philosophy of it. Without it they could do nothing; and they know it. They, however, allege, that the means are only preparatory to a supernatural effect produced by the special power of God. But the requisite preparation is a part of the work itself. And God never employs any superfluous means. The clearing of the ground and the breaking up of it, as much as the planting of the seed and the dressing of the field, are labors which produce the harvest. If enlightenment and conviction were not necessary to conversion, God would not employ them as means and even as parts of it. For He doeth nothing in vain.

Is that, then, a true philosophy which denies religious sensibility to man? A minister preaches, and all his unconverted hearers are, first, in tears and distress. They are next collected in the anxious seats, and he again addresses them, and declares that they are wholly destitute of religion, both in the principle and experience of it. Could he, possibly, utter a more manifest and palpable falsehood? Religious faith and feeling are now with mountain-weight pressing them down to the earth. The fire of religion is consuming them. It is a contradiction in terms, to say that anxious souls have no religion. Their religious nature may now be much disordered, but the elements of it as real and as just and as pure as they were in Baxter, Bunyan and Whitefield.

A creature or a thing, is allowed to be naturally capable of whatever may be made of it. If a wild beast be actually tamed, the fact is proof that that kind of beast is capable of being domesticated. If a diamond be burned, the fact is proof that diamonds are combustible. All generalization and philosophical knowledge stand on this principle. Therefore, if the first man was effectually tempted to sin, the legitimate inference is, that human nature is susceptible of sin. And if any man ever came to the possession of true religion, it is, hence, manifest that human nature is capable of religion. And what human nature is capable of, it can, enjoying the requisite advantages, acquire without supernatural aid. Man's religious capacity is the best gift within him; and is an available gift. Neglected, the man dies; but improved, it gives him an inheritance incorruptible, undefiled and everlasting.

The mere natural man has no religion in the same sense that the indolent man has no industry; and the dishonest man no uprightness. But the former is certainly capable of becoming industrious, and the latter, upright. The elements of industry and uprightness are all in them. Equally so are all the elements of religion in the natural man. They need only to be cultured, excited, directed, combined into moral and effective principles of life. The converted man has no feelings *in kind*, which he never had before. The difference is wholly in their strength, constancy, vividness, and freeer expression. The natural man marks the same distinction between the right and the wrong, as the converted man. And he does it in *feeling* as well as in *reason*. One half, at least, of conscience, is *sensibility*. A conscience was never made of pure intellect. When the natural man does a wicked deed his conscience smites him. It is the healthy action of his moral nature. The converted man rejoices in the contemplation of rectitude, goodness, wisdom and happiness. And so he did previously to his conversion. But they were then impulsive, irregular, often over-ruled by appetite, passion and selfishness; now his moral feelings have settled into abiding principles, habits and purposes. This is the difference between the unconverted and the converted man. And such, moreover, as we judge, is the true philosophy of conversion. It is the process of education, development, culture. The new man is but the old man rectified. There is not a timber, nor a stone, nor a brick, not a pin, nor a nail, in the new building which was not in the old. It belongs to the supporters of the 'implantation' doctrine, to exhibit proof of the truth of their philosophy; to furnish the fact of some simple sentiment, distinct from any which are constitutional to man, and which is the distinctive of the regenerate. It is acknowledged that the regenerate have their distinctive. But it is not a simple sentiment, feeling or sensibility. It is a principle which the man, himself, has formed from the elements of his moral nature. It is a heart to work righteousness; to keep the commandments of God; to live soberly, humbly, devoutly; to love our Creator supremely, and our neighbor as we do ourself. S. F.

For the Register and Observer.

SOUTH CONGREGATIONAL SUNDAY SCHOOL.

It has been well said, that he who can make two blades of grass to grow where but one grew before is a benefactor to his race. How much better could it be said, in this world-absorbing and money-getting country, and where there are so few national or rational holy days, that he who should introduce a new one of the right character, would deserve the honors of his race. For who can justly estimate the value of a day made purely and truely useful and happy to a whole community? And yet such is the character of our Rural Excursions and Sunday School Celebrations! And such was the day, on Wednesday last, when the Sunday School of the South Congregational Society, leaving the dusty and heated streets of the city, spent at Needham a day amidst its green and richly charming scenery, its delightful walks, and its numerous and beautiful groves! They took the Worcester cars at 8 o'clock, about three hundred in number, embracing Pastor, Parents and Pupils. The day was unusually fine,—the sun being veiled for the most part by fleecy-floating clouds, and the warm air tempered by the balmiest breezes from the West. As the company proceeded from their landing place to that of their resort, nothing could be more picturesque than the commingling of the many snowy and varied garments with the dense foliage of green which embowered them on every side. Their encampment, if so it should be called, was an open plain surrounded on all sides with beautiful clumps and more extended groves of the lofty oak and elm. The flying ball, the floating swing, the rural gambol and the mazy dance, the rich notes of the bugle and other instruments, with the simple but ample repast distributed and partaken with primitive simplicity beneath the ancient oak upon the bare green sward, these and other means of recreation filled up and gave variety to the rapidly passing hours. Now, running apart to gather flowers or berries; and now coming together to prepare the rustic wreaths, for personal ornaments and graceful decoration; all employed, all free, all happy. At the close of the day they repaired to a beautiful grass-plot in front of a neighbors house, where the religious exercises of the day were to be performed. W. P. Jarvis Esq. the Superintendent of the School, opened the services by a short address of congratulation on the pleasures and success of the day, which was followed by a hymn sung by all,

Our God is good. Each perfumed flower, &c.

A prayer was then offered, adapted with great felicity to the place and the occasion, by the Rev. Mr. Huntington, the new Pastor of this Society,—another hymn was sung, then addresses were made by Mr. L. G. Pray, Rev. Mr. Barnard, and Rev. Mr. Huntington. The services were closed by singing, 'From all that dwell, &c.'

Nothing occurred to mar the pleasures and objects of the day; and nothing could be more gratifying than to find a Society so recently depressed, now large and flourishing, united as a band of Christian friends, cultivating the true spirit of Christian brotherhood, rescuing one day from the business and cares of the world, and devoting it to the cultivation of their higher natures. A single day thus spent, joining innocent amusement with social feeling and religious exercises cannot fail to make the hearts of both old and young tenderer truer, and better prepared for the duties of time, and the higher joys of eternity. G.

For the Register and Observer.

THE WESTERN THEOLOGICAL SCHOOL.

An article was inserted in the Register and Christian World of July 1st, in which it was proposed that Unitarians should, by paying four hundred dollars, get possession of an Academy in the West which could be made 'in part now, and hereafter wholly a theological institution of a liberal character.' In consequence of this article, many persons have forwarded sums of money to the Secretary of the A. U. A., $100 has been pledged in Providence, R. I., and a subscription of $1[illegible] procured in this city.

It seems however that some of our friends who have contributed to this object have not wholly understood the plan proposed. It was not proposed to establish at once a Theological Institution, for this would be impossible, except we could furnish the means not only of purchasing the building but also of paying a Professor's salary, procuring a library, &c. The proposal was, that the institution should continue mainly to be, what it has already been, an academy where the common branches should be taught, by which means the teacher's salary would be provided. But this teacher was to be a man capable of giving instruction in those solid English and Classical branches which these theological students would desire to attend, and capable of doing missionary service in the vicinity. Several young men, preachers in the Christian denomination, were ready to study immediately. Thus the *nucleus* of a theological school would be obtained, rather than a theological school itself. A few would study theology now and more by and by, and as soon as we become able to defray the expense of a regular theological Professor, such an one could be immediately added.

The four hundred dollars has not been all raised, though it probably will be completed. But the gentleman who proposes going as a teacher has offered to advance this sum himself, and become the proprietor of the institution. There is thought to be advantages in this course. It is considered best that the Institution should not have a sectarian character or name, but be understood to be neither Unitarian nor Trinitarian, but a liberal institution, open to all. The institution is also more likely to succeed if managed by a single individual for himself, than if controlled by a board of Trustees.

The gentleman, however, who proposes taking the school is deeply interested in its becoming hereafter as soon as may be a theological institution. Though he has not received a regular theological education, he is ready to receive now and assist as far as he is able those wishing to study for the ministry, and to act himself as soon as possible as a missionary in the vicinity. He is able to advance the money necessary for purchasing the building, but to [illegible] about $200 or $250 for repairs, for books, and to meet some other necessary expenses. As however this plan differs little from the one for which the money has been subscribed, he is unwilling to receive any of it, except the donors are willing to have it devoted to this object.

It seems to us that the surest way to attain the end which we desire, namely a Western Theological School, is to [illegible] this gentleman. For the $200 which he needs, he is willing and desirous of

1. Doing missionary service in the vicinity.

2. Receiving immediately, without charge, as students in English and classical branches, those Christian men who are ready to study, and who need this kind of education.

3. Keeping the academy in operation, and in friendly hands, until money can be obtained to found a distinct Theological Professorship.

Those who are disposed to encourage this enterprise in its present form, will be so good as to leave their names with Mr. B. H. Greene, corner of Water and Washington street. Those who have already subscribed, but under a different impression and who prefer making some other use of their money, will please to give notice. If no such notice is given, it will be presumed that they wish to have their subscriptions applied to this object.

J. F. C.

N. B. Four subscriptions, of $2 00 each, are held by Mr. Briggs, subject to the donors wishes.

NEWS FROM THE CHURCHES.

The foundation of a common building, as we know, must be laid with much care, in breadth and depth, if we would have the superstructure which is to be reared upon it one of strength and beauty. So with the spiritual Temple. Hence we always have the strongest faith in the prosperity of a religious Society, where the Sunday School is flourishing and the religious education of the young is an object of special interest on the part of the Pastor and the people. In visiting recently the town of Ashby, this truth was forcibly suggested to the mind. This town is about fifty miles from the city, and is situated in the northern part of the County of Worcester; and although not large in population, has one of the largest and finely-proportioned churches, (Unitarian) situated on a delightful eminence. Rev. Reuben Bates is the devoted and honored Pastor of the Society. Connected with it is a large and excellent Sunday School. It numbers 165 pupils, with twenty three Teachers and two Superintendents. This School has two or three interesting features; first, its infant classes, of which there are two, one male and one female, with from twelve to twenty pupils each, with whom are the early foundations commenced of that spiritual building, which it is the desire of their Pastor to build up in every heart. Second, its adult classes, one of males, whose members are from thirty to sixty years of age, under an experienced teacher of their own number; and another of females, of corresponding ages, under the instruction of one of the physicians of the place. Another interesting feature is a large class of young ladies, whose teacher is the Pastor's lady. These with the other portions of the School combined, gave it a character of more than usual interest. Connected with it is a well selected library of 300 volumes, besides a full supply of excellent manuals. The usual school hour was in the interval between the religious services of the day, and it gave us great pleasure to witness its appearances there and thus, and to engage in its general services. In attending the church we were not disappointed in finding a congregation corresponding in numbers and conditions with the character of the Sunday School. The Church and Society we ascertained were increasing in numbers and religious interest. The labors of the Pastor are truly blest. The services of the day seemed to excite a general and pleasant interest, especially those of the afternoon, when the children having been assembled as a body in the Church, were addressed in the presence of their parents and teachers by an agent of the Sunday School Society.

P.

RECENT PUBLICATIONS.

Caste and Slavery in the American Church. By a Churchman. New York and London: Wiley & Putnam, 1843, 8vo. pp. 57.

There are certain phenomena of the times which it seems to us present a truth worthy of particular notice, viz., that Christians manifest their faith, their piety and their charity, not as members of the communions to which they are joined, but in the more enlarged and exalted sense of the like title *Christian*, a disciple of Jesus Christ known as such by his 'fruits.' There are those who profess a belief in a visible Church, distinguished by creeds and formularies, whose opinion may be expressed, whose influence may be directed by vote to this or that measure, and such persons profess themselves members of this visible Church, bound to it, responsible to it, and included in it. We do not believe in such an institution. The members of Christ's Church are known only to God, they could not by any possibility be brought together, and it would be as hopeless to learn their opinion upon any one point, as it would be to learn the opinion of all the men of good taste in this world. We see the proof of our views on this point most remarkably illustrated by recent action on the subject of Slavery. All the various organized bodies in our land, claiming to constitute the Church, and recognizing the authority of such an invisible institution, have within a few years, debated the question, 'whether they should take any action upon the subject of Slavery?' The uniform answer has been '*no*.' Now to those who maintain the existence of a visible Church, the conclusion is unavoidable that the 'American Church is the bulwark of Slavery.' We admit no such conclusion—we deny and repudiate it. For while these ecclesiastical bodies, as *bodies* have refused to adopt any anti-slavery measures—the very debates upon the dreadful question, the earnest expressions of opinion upon it, and the innumerable publications of individual persons upon it, show that the members of these bodies, i. e., Christians are resolved to declare themselves. The visible Church holds back—but Christians come forward and speak. We leave to those whom it concerns to reconcile the difficulty here presented with the claims of the communion to which they are attached.

The Pamphlet before us we have read with great interest. It is written in a calm but resolute Christian spirit, it gives proof of elegant scholarship, and yet higher proof of a noble heart. The occasion of it originated in the rejection of a colored man, a candidate for the Ministry, from the General Theological Seminary of the Episcopal Church in New York, by the influence of Prof. Onderdonk. The writer proceeds to gather together several facts which indicate not only an unwillingness on the part of the Church to which he belongs to contribute its influence to this cause of philanthrophy, but even a legislation, in opposition to it. None of the facts which it states were new to us, with the exception of some touching extracts from the diary of a colored clergyman, but the manner in which they are presented, and the light in which they are exhibited satisfy us that let the 'Church' do what it will, Christians are resolved to show that they have a being and a voice, distinct from the Church.

WORCESTER SUNDAY SCHOOL SOCIETY.

We have read with much pleasure a recent Report of the Secretary of the Worcester Sunday School Society. It abounds with interesting statistical information respecting the condition of the several schools within the limits of the Worcester Association, and offers many valuable suggestions for the improvement and progress of our Sunday Schools. The following remarks are made upon the connexion of the Sunday School with the family.

There is another defect of the Sabbath School which cannot fail to have been brought to light. Its alliance with the family is too imperfectly established. Its connection with this as one of the fountains of its prosperity is far too faintly acknowledged. Instances are not wanting, we know, where a child has carried home into the family the influences of the Sunday School, when no other religious influence had reached it, and thus acted upon parents' hearts, and quickened them to a sense of religious responsibility. But it cannot be insisted on too much that a teacher is co-worker with the parent, and without his co-operation his labors will probably be in vain. What avails a single hour of religious instruction on the Sabbath, if the child's mind is to be whelmed beneath a tide of worldliness at home? We should look with jealousy and mistrust upon the Sunday School, could it be shown to have the least tendency to supercede parental instruction. Its effect should be to make it more constant and thorough, and this we take to be the case where parents regard it aright. They will question the child respecting the contents of the books he reads, they will render a correct account of them, and point their moral to his heart, lest in the multitude and surfeiting of books he acquire that habit of superficial reading, and, of consequence, feeble and superficial thinking, which become the bane of so many minds, and which otherwise our Sunday School libraries we fear would tend to create and nourish. They will go along with him in the lessons and teachings of the Sabbath, unfold their meaning with fresh illustrations, and sometimes make them the ground work of the lessons of the fireside. They will make him see and feel that they regard this institution with a deep and living interest, and for no slight cause suffer him to be absent from his place. If this were universally so, the family would always act upon the Sabbath School as the fountain of its life and prosperity, and the Sabbath School in turn would act upon the family and send gentle and fertilizing streams through all the homes that come within the circle of its influence. It would tend all the while to sanctify the relation between parent and child—to give it a tone and character decidedly religious—to breathe into it a new and delightful spirit where before it had been divested of all religious associations.

DEDHAM ANTI-SLAVERY PIC NIC.

Tuesday, August, 1st.

In adddition to the arrangements previously advertised, the Committee make the following announcement.

Francis Jackson, of Boston, will act as President of the day, assisted by Oliver Johnson, Wm. Basset, and J. T. Hilton, Vice Presidents.

On the arrival of the cars at Dedham, the company will repair to the Town House, where they will meet the friends from Dedham, Walpole, West Roxbury, Wrentham, Dorchester, &c., &c., and where the procession will be formed under the direction of Henry I. Bowditch, Chief Marshal, or, in his absense, of Oliver Johnson and Henry W. Williams, Aids. Other gentlemen have been appointed Assistant Marshals, and the friends in each town are requested to appoint one of their own number to act in that capacity.

The procession, preceded by the Dedham Juvenile Band, will pass through some of the principal streets of the village to the grove, where a printed order of the subsequent exercises will be distributed. Messrs. Pierpont, Stetson, Parker and Waterston, will be among the speakers.

The music will be under the direction of Miss Marian A. Fuller, and Mr. James Richardson, Jr.

Tasteful and appropriate banners, painted for the occasion by Josiah Wolcott, of Boston, will adorn the procession. Appropriate badges have also been provided, and may be obtained at 25 Courhill.

The cars will stop before reaching the village, and within a few rods of the grove, to accommodate those who have charge of the refreshments, and any others who may be unable to join the procession. It is earnestly requested, however, that *all* who *can* do so will unite with the procession. The friends in Dedham, West Roxbury and the neighboring towns, it is hoped, will *not fail* to join the friends from Boston, Lynn and Salem, in carrying out this arrangement.

It is expected that the friends in Boston will generally take their contributions in refreshments with them, and leave them at the grove in the hands of the proper persons, for which purpose the cars will stop at that place.

If any persons, who cannot attend the Pic Nic, are willing to contribute rerfreshments, they are informed that such contributions will be very acceptable, if left at 25 Cornhill, or 7 Hollis street before 1 o'clock on Monday, P. M. Those who prefer to make their contributions for this object in money can pay the same to H. W. Williams, 25 Cornhill, or to either of the Committee of Arrangements.

Individuals are requested to procure tickets for the cars at No. 25 Cornhill, as early as possible. The cars, it will be remembered, leave Boston at half past 8, P. M., and return at a quarter past 5, P. M.

In behalf of the Committee of Arrangements. Oliver Johnson, *Chairman.*

THE UNIVERSALIST MISCELLANY.

We have received the first number of 'the Universalist Miscellany, a Monthly Magazine devoted to Biblical Literature; Explanations of Scripture, Doctrinal and Moral Discussions; and the Promotion of Practical Piety. Rev. O. A. Skinner and Rev. E. H. Chapin Editors.' In the Prospectus among other reasons given for commencing the Publication, it is stated that 'there are many topics on which as a denomination, we have no fixed and well defined opinions, and a work of this character, it is believed will aid greatly in perfecting our religious system and throwing light upon many points now involved in obscurity.' Though not concurring in the views it is intended to advocate, we find much that is good and true and scriptural in the present number. The articles are written with ability and in a Christian temper and spirit, which we trust will mark the future numbers.

For the Register and Observer.

LINES ON THE RECENT EXCURSION OF THE REV. MR. HUNTINGTON'S SOCIETY.

On a morning lovely, glorious,
With glad beating hearts we strayed,
Where fair Nature reigns victorious,
In the quiet greenwood shade.

There we met with joy together,
'Neath the shade of leafy trees,
While the branches made sweet music,
Rustling in the summer breeze.

Filled with love each heart rejotees,
Breathing forth the secret prayer;
While young children's sweet-toned voices,
Float upon the balmy air.

Hour of gladness, scene of beauty!
Radiant all around above;
Speaking to the soul of duty,
Hope, and Faith, and heavenly love.

Every bosom beat with gladness;
Brightly beamed each glancing eye;
Banished gloomy care and sadness,
As the hours rolled gaily by.

Hymns of praise broke forth ascending
To the vaulted azure sky,
Birds sweet notes with childhoods blending,
Mingling in one harmony.

Teachers, friends with heartfelt kindness,
Words of love and precepts brought,
To dispel our mental blindness,
Lead our souls to holy thought.

Soon the lengthened shadows stealing,
Whisper softly, hence away!
To thy homes with holy feeling
Hasten, with the sun's last ray.

Once more round our Pastor pressing,
Listening to his earnest prayer,
All receive his fervent blessing,
As they parting home repair.

Day of happiness and pleasure
Ne'er wilt thou forgotten be;
But 'mid memory's choicest treasure,
We will guard and cherish thee.

H. E. V.

GENERAL INTELLIGENCE.

Melancholy Accident.—On Monday afternoon, two young gentlemen of this city, James D. Coffin and George D. Dana, hired the sail-boat Banner, to take a turn in the harbor. About 5 o'clock, the weather being squally, they passed under the lee of the ship of the Line Ohio, at anchor in the stream, and as soon as they passed her, the wind, which had been kept from them by the hull of the ship, struck the boat suddenly and capsized her. One of the young men sunk immediately; the other was seen for a short time, and boats started from different points to rescue them, but neither were saved. The British schooner Laura passed so near, that one of her men is said to have touched the hair of one of the drowning men. The boat sank in a few minutes after she capsized. The young men were James D. Coffin, dealer in fancy goods, &c. No 67 Washington street, and George Davis Dana, son of Mr George Dana, merchant, No 13 Long wharf. They were highly respectable young men, and belonged to the company of New England Guards.

The bodies of both of the young men named above were found on Wednesday and restored to their friends. It is said that the bodies were raised, or discovered, by means of guns, fired from the ship-of-war Ohio.

Minister to Brazil.—The Norfolk Beacon of Thursday says—'We learn that official information has been received here that the Hon. George M. Proffit will take passage in the United States ship Levant, Commander Page, which vessel is expected to sail in about a fortnight for Rio Janeiro.'

Dr. Beecher.—Has resigned the office of Pastor of the Second Presbyterian church in Cincinnati, in consequence of the failure of his health. A committee of that church have recommended as his successor the Rev. Mr. Cleveland, of Michigan. —*N. Y. Journal of Commerce.*

The Hon. J. Q. Adams, accompanied by his son, and two or three other gentlemen, is on a visit to the British province of Canada. The Montreal Herald of Friday says, the gentlemen honored the Mercantile Library Association with a visit to its rooms on Wednesday morning, and expressed themselves highly gratified with arrangements there made for the benefit and improvement of the clerks of Montreal, and hoped that the merchants would foster the association, and see that its objects were carried out. The venerable ex-President was earnestly solicited to deliver an address in the lecture hall of the Mercantile Library Association, and would have gladly acceded to the request, had his stay in the city permitted it. At 2 o'clock, P. M., a very large number of our fellow-citizens paid their respects to the distinguished stranger. After being present at a review of the troops on the Champ de Mars, the venerable ex-President and party left town for Niagara Falls via Kingston.—*Courier.*

Lumber—Western Rail Road—Boston.—We have conversed with a citizen engaged in the lumber trade who has just returned from a trip to Boston, where he took two boat loads of Canada lumber from 100 miles West of this city, as an experiment. It has proved entirely satisfactory. He expressed high admiration at the ease and facility with which his two boat loads of lumber were transfered from water craft, on the Hudson, to the freight cars, ready for land carriage. Several thousand feet were picked up at an armful by machinery propelled by horse-power, elevated to the proper height, and swung round on a crane, and laid quickly on the cars. In a few minutes his boats were emptied, and their bulky cargoes flying with the speed of the wind toward the emporium of New England.—*Buffalo Commercial.*

Interesting.—The New-Haven Herald of Friday publishes the following:—'One of our old revolutionary Pensioners, who has long been struggling against the frowns of fortune, (with the assistance of a small fund from the Government,) yesterday received advice that some large arrears had been allowed him, amounting *to three thousand three hundred and sixty dollars*, for which he was authorized to draw upon the Pension Agent, with an addition to his yearly stipened, making the whole amount *six hundred dollars* per year. On receiving this intelligence the old gentleman remarked that it was 'more than he had asked, but if they thought proper to award it to him, it was not worth while to quarrel about it.' And he is richly entitled to it, having acted throughout the war as an officer of the line and Playmaster of the regiment to which he was attached. It is Deacon Nathan Beers, a hale old man, in the 90th year of his age, who still lives with the consort of his younger days. There is something co incident in the circumstance that his compatriot in arms, Mr. Henry Daggett, who had similar claims pending, dependent on the decision in his case, was at the moment of the intelligence lying in the arms of death, and expired without a knowledge of the result. It may accrue to the benefit of his children, if 'equal and exact justice' should prevail.' —*Hartford Courant.*

Treaty Stipulations in regard to Foreign Criminal.—At New York, a trial was lately held, by Mr. Rapelje, U. S. Commissions, on the case of Chistiana Cochran, or Gilmour, in regard to the charge brought against her of having murdered her husband in Scotland.

The discussion of the commissioner was, that she be delivered up to the British authorities, and is as follows:—

'I, Sylvanus Rapelje,' a Commissioner of the Circuit Court of the United States, in the second circuit of the southern district of New York, do hereby certify, that upon hearing the 'evidence of criminality, in the matter of Christiana Cochran, otherwise Gilmour,' charged with the crime of 'murder in Scotland,' and after carefully considering the same, do decide that according to the laws of the place where she was found and arrested, sufficient evidence has been adduced to justify her apprehension and committal for trial.

S. RAPELJE, U. S. Com. &o.'

Grand Indian Council.—In the Van Buren (Arkansas) Intelligencer of the 24th ult., we find the particulars of an important Indian Council held in the Far West.

Tah-le-quah Council Ground;
Saturday Evening, June 10, 1843.

The Indians have been collecting since last Monday, but all the tribes have not yet arrived. There are delegates from eight tribes, viz: Cherokees, Creeks, Seminoles, Chickasaws, Iowas, Kickapoos, Pottawattomies and Osages. The Cherokees and Creeks are considered the hosts, and the other tribes the guests. On Friday the Cherokees and Creeks received the other six tribes. Considerable ceremonies took place. The six tribes were seated in a row on benches, and after a few remarks from John Looney, a Cherokee, explaining the intention of the meeting, and after its being interpreted into the several languages, the Cherokees, preceded by their Chiefs, shook hands with the six tribes, and were followed by the Creeks. There were not less than five hundred persons who shook hands with their visiters on this occasion.

On Friday evening, Gen. Taylor, Capt. Bliss, his aid, and Col. Barker, Seneca agent, arrived. Captain Dawson, Creek agent, was on the ground when I arrived. On Saturday the Council was convened to receive Gen. Taylor and the other officers of the Government. The General and other officers were received by shaking hands, the Cherokees taking the lead, and were followed by the Creeks, Seminoles, &c. Young Wolf then addressed the General and suite, explaining the object of the Council.

The following is given as the substance of his address.

'We are very much gratified to meet you here and shake hands with you, and welcome you to our Council. We have met together to promote peace and friendship among the several Indian tribes, and we hope soon to be able to induce our Western red brethren of the prairies, to join us, and we hope they will soon learn something about the Creator, as we have. Fifteen tribes met a few years ago in this nation, and made bright the path of peace which was commenced by our fathers, and we have now met to perpetuate the same. The path is now swept and is clean, so that all may now find their way to our Council-house. We expect several more tribes to meet us in a day or two—when they arrive, we expect to proceed to business.'

To this Gen. Taylor made an appropriate reply.

O-po-thle-yo-ho-lo, a Creek chief, made an address to the Creeks and Cherokees, recounting their old acquaintance and friendship, which existed before the removal to this country, &c.

The Council then adjourned until Monday.

Council Ground, June 14th, 1843.

I gave you the particulars of the Grand Council up to Saturday evening. Since then, delegations from five more tribes have arrived, viz: the Delawares, Stockbridges, Pottawatomies, Chippewas, and Ottawas. Several more are expected hourly. It is probable the Council will continue for several days. The number of persons present is variably estimated at from two to five thousand.

Every variety of dress can be seen here, from the well dressed person down to the almost naked Osage. Plumes and feathers are worn with profusion, and in every shape that can be imagined; handkerchiefs of every color, silver bands for the arms, head, and breast; medals, beads, and hunting skirts of every shape and color, in truth I cannot give you any thing like a correct idea of the great variety of dress worn by the tawny sons of the forest.

Nothing has been done yet, except the receiving and welcoming the delegates as they arrive, which is done in the same manner as described in my first letter.

I hear that some of the Western tribes are expected in, and that the Council will continue to wait for them and several others which are daily looked for.

I have forgotten to mention that on Monday last a flagstaff of considerable height was raised, and a white flag, their emblem of peace, was hoisted.

Gov. Butler has arrived at Fort Gibson, and is expected here to-day. I am &c. W.

Alexandria Canal.—The Alexandria Gazette of Thursday, says—'The damage at the breach in the cause-way, south of the Acqueduct on the Alexandria canal, is estimated at $3000 or $4000, and at the time required for repairing it, or rather for re-constructing a portion of the work, will probably be sixty or seventy days.

From Hayti.—A letter from Hayti of May 14, published in a Paris paper, says that the announcement that President Boyer was about to embark for France, was an error. He still remained at Jamaica, where he lived with great simplicity and refused all visits, not wishing to be made a lion of. Boyer is a mulatto, and has daughters who are almost white. He applied to the Colonial Bank of Kingston to deposite there the treasure and massive gold crown of Christophe, which he had brought with him. He wished to make this deposit secretly, and an appointment was made by him to meet the cashier at 4 o'clock in the morning, but being seized with some apprehensions in regard to the safety of the transaction, he did not keep his appointment. The provisionary government of Hayti had demanded that he should be sent away from Jamaica, but the Lieutenant Governor, on the plea of the absence of the Captain General, evaded answering the demand.

The following letter of later date, received by schooner Curlew, from Cape Haytien, we copy from the Baltimore Patriot.—*Daily Advertiser.*

Cape Haytien, July 1.

Business begins to look up very brisk, and indeed from appearances there will be a great deal done here the next season. A great excitement is caused here on account of the coming election for President, which will come on about the latter part of next month, when I have no doubt that there will be a struggle on a small scale, equal to that of the elections in the United States. The yellow fever is raging here much to the alarm of the foreigners; it has not, however, shown itself in its worst character yet, and every precaution is taken to keep it down.

It has been very peaceable here since the termination of the war, considering the unsettled state of affairs.

MARRIAGES.

In this city, by Rev. Mr. Gannett, Mr. John R. Brewer, (of the firm of Bangs and Brewer) to Miss Caroline F. Sayles, daughter of Willard Sayles, Esq.

In this city, by Rev. Mr. Frothingham, Joshua B. Morton, Esq., to Miss Margaret Elizabeth Montgomery.

In Dorchester, July 20, Mr. Edward Crehore to Miss Sarah Minns, daughter of the late Edmund Tileston, Esq., of D.

In New York, July 18, Rev. John Lewis, of Walpole, Mass., to Miss Electra M., daughter of the late Harlan Page, of New York; 23d, Enos Stewart, Esq. of Davenport, Iowa, to Lucia, daughter of Capt. William Bragg, of Boston.

At Paris, 30th ult, at the Church of the Madeline, and afterwards by the Rev. Mr. Montandon, at the Oratoire, Francis J. Cairnes, Esq., of Boston, to Miss Laura Cecelia Van Zandt, daughter of Thomas Van Zandt, Esq., of New York.

DEATHS.

In this city, July 26, Mrs Sophronia Ann Turner, wife of Henry E. Turner, 25.

Drowned in Boston harbor, on the afternoon of the 24th inst, James Dudley Coffin, 25, and George Davis Dana, 20.

In this city, on Monday morning, July 24, Mr Aaron P. Cleveland, 52.

24th inst, Miss Hannah T. eldest daughter of Mr Sam'l Harris, 18.

July 26th, Abbott Lawrence, son of Mr Gideon F. Thayer, 8 1-2 years.

In Charlestown, 23d inst, while on a visit, Mrs Lucy Dana, of Lowell, 69.

In East Bridgewater, 28th June last, Miss Nancy Whitman, aged 64.

In Springfield, 23d inst, Mrs Nancy, wife of Mr Asher Benjamin, of this city, 62.

In West Tisbury, July 24, Mr Malatiah Norton, about 60.

In Canton, Mr Simeon Tucker, 77.

In Sutton, 6th inst, widow Anna Lilly, 100.

In Montville, Me., Mr Ebenezer Allen, 84, a revolutionary pensioner.

In Providence, 19th inst, Dr. Joseph Mason, for many years an eminent physician in that city.

InNew Haven, 20th inst, Henry Daggett, Esq. 86.

In St Louis, 12th inst, Mr Alfred Richardson, 27, formerly of Portland, Me.

In Vicksburg, Miss, 2d inst, of congestive fever, Joseph Collier, 29, late of New York, and formerly of Boston.

SCHOOL FOR YOUNG LADIES.

THE FALL TERM of the Subscriber's School for Young Ladies will commence on September 4th, in convenient and pleasant Rooms, at the Warren Street Chapel.

The usual branches of a liberal English Education are taught, viz. Reading, Spelling, Grammar, Geography, History, Natural Philosophy, Moral and Intellectual Philosophy, Natural Theology, Botany, Chemistry, Writing, Arithmetic, Algebra, Geometry, Book-keeping, etc.

Instruction is also given in the French, German and Latin Languages; and if desired, in Needlework, Drawing and Music, by instructers well qualified to teach in those branches.

Oral lessons form an important part of the plan of instruction, and Lectures are frequently given upon useful and interesting branches of science.—The School is well furnished with Philosophical Apparatus, and a large and excellent Library.

Applications for admission can be made until September 4, at No 60 Pleasant st.

TUITION—Pupils twelve years of age and over, $12,50 per term—under twelve, $10,00.

Instruction on Piano Forte, by Mr E. L. White, $12,00 per term—instruction in Drawing, by Miss D. Smith, $3,00 per term.

WILLIAM P. JARVIS.

References—Hon. Josiah Quincy, President Harvard University; Hon. William Minot; Rev. John Pierpont; Rev. Mellish I. Motte; Rev. Hubbard Winslow; Rev. Charles F. Barnard; Rev. Robert C. Waterston; Dr. George C. Shattuck; Jonathan Ellis; Edmund Jackson; George Savage; Gideon F. Thayer, Esq. july 29

MONTHLY MISCELLANY OF RELIGION and Letters, for August, will be issued on Tuesday next—Contents:

The Westminster Assembly of Divines.
Notices of the late Rev. David Damon.
Paraphrase.
Summer Morning Hymn.
Religion in Germany.
Desire for another Life—a sermon by Rev Calvin Lincoln.
The Poet's Hope.
Christ compared with his times.
Disruption of the Scottish Church.
Notices of Books, Intelligence, &c.

Published Monthly, in numbers of sixty-four large octavo pages, at 3 dollars per annum, by WILLIAM CROSBY, 118 Washington st. j29

VALUABLE RELIGIOUS WORKS.—The Child in Heaven; Religious Consolations, 8th edition, by E. S. Gannett; Offering of Sympathy, 3d edition, by Dr. Parkman; Sermons of Consolation, by F. W. P. Greenwood; Dr Channing's complete works, 6 vols.

Furness's Family Prayers, 2d edition; Fenelon's Thoughts on moral and spiritual subjects; Devotions of the Deaf and Dumb; Burnap's Lectures to young men, 2d ed; do. do. on the sphere and duties of woman; Folsom's Essay on the Prophecies of Daniel, &c. &c.—for sale by W. CROSBY & CO, 118 Washington st. j29

CHILDREN'S SHOES of every style and quality, made of the best materials and with particular care—persons who may be in want of Children's Shoes, will do well to call before purchasing elsewhere, as they may depend of first rate article a reasonable prices, at T. H. BELL'S, 155 Washington st. j29

SUNDAY SCHOOL SINGING BOOK—2d edition—being a collection of Hymns with appropriate Music, designed as a guide and assistant to the devotional exercises of Sabbath Schools and families; comprising also the elements of Music, by Edward L. White, author of the Sabbath School Choir—the second edition done up in a neat and very substantial form—this day published by W. CROSBY & CO, 118 Washington st.

Copies furnished gratis for examination. j29

KID GLOVES cleaned to look equal to New—THEO. H. BELL has been appointed Agent for cleansing Kid Gloves of all colors. Also, blond lace, white satin Shoes, embroidered Belts, &c.—Those who wish to study economy in these 'Hard Times,' will find here a good chance. All articles returned in a fortnight, 155 Washington st. For cleansing long gloves, 20 cents; short gloves, 14 cents. j29

LADIES GAITER SHOES—A large assortment of Gaiter Shoes just received of every style and quality, from 50 cents to $1,25, at T. H. BELL'S, 155 Washington st., opposite the old South Church. 3wis m20

EMERSON'S ARITHMETIC, IN THREE PARTS.

PART FIRST is a small book, designed for the use of young classes, from five to eight years of age.

PART SECOND contains, within itself, a complete system of Mental and Written Arithmetic, united; and this book, without the Third Part, is sufficiently extensive for common schools.

PART THIRD, for advanced scholars, comprises a brief review of the elementary principles, and a full development of the higher operations, with extensive commercial information.

From the Masters of the Public Schools of Boston, in the Department of Arithmetic.

Emerson's System of Arithmetic, (First, Second and Third Part,) has been in use in the Public Schools of Boston for several years, and it affords us pleasure to say, that our opinion of its value has been confirmed by observing its effect in the business of instruction. It is written in a perspicuous style, its illustrations are lucid, its arrangement is judicious, and the gradation of its exercises is exact. We consider the work to be justly entitled to the high reputation it has acquired, and we sincerely recommend it to the attention of teachers, who have not had opportunity to become acquainted with its merits.

P. MACKINTOSH, Jr., Hancock School.
JAMES ROBINSON, Bowdoin School.
LEVI CONANT, Eliot School.
AARON D. CAPEN, Mayhew School.
JOSIAH FAIRBANK, Adams School.
JOHN A. HARRIS, Hawes School.
REUBEN SWAN, Jr., Wells School.
NATHAN MERRILL, Franklin School.
LORING LOTHROP, Endicott School.
CHARLES KIMBALL, Boylston School.
JOSEPH HALE, Johnson School.
SAMUEL L. GOULD, Winthrop School.
Boston, January 28, 1842.

Emerson's Arithmetic, Part Third, has for several years, been a text book in the Boston English High School. I think that it is a highly useful book for those scholars who have faithfully learned the Second Part, which, in my opinion, is an excellent work. THOMAS SHERWIN,
Principal of the Boston English High School.

Having, for several years, used Emerson's North American Arithmetic, and having had a fair opportunity to compare it with other works upon the same subject, I cheerfully certify, that I consider it decidedly the best Arithmetic which has fallen under my notice. I confidently recommend it as a work of rare merit, and well deserving the extensive use and great popularity which it has hitherto enjoyed. LUTHER ROBINSON,
Sub-Master of the Boston English High School.

I have had the sole charge of five successive classes, of about fifty boys each, in teaching Mr Emerson's Arithmetic, Third Part. From this experience, I have been fully convinced of its adaptation to the wants both of the teacher and the pupil, and can say that it wholly answers my wishes, as regards fulness, completeness, and system. I may add, that I know of no treatise on this subject, which so exactly anticipates and supplies the information required in the school-room.

FRANCIS S. WILLIAMS,
First Usher of the Boston English High School.

From the Masters of the Public Schools of Providence.

Emerson's Arithmetic has been used for several years in the Public Schools of Providence, and we regard it as decidedly the best system of Arithmetic with which we are acquainted.

C. P. KELDI, Benefit street School.
C. FARNUM, Jr., Elm street School.
N. B. NICHOLS, Arnold street School.
J. D. GIDDINGS, Fountain street School.
D. BURBANK, Prospect street School.
AMOS PERRY, Summer street School.
Providence, December 15, 1842.

Published by JENKS & PALMER, School Book Publishers, 131 Washington street, and for sale by the Booksellers generally. 4t july 22

MONTHLY MISCELLANY For July, edited by Rev. E. S. Gannett. Contents:

Dogmatism. Poetry for the Collation.
The Difficulty of the Religious Life.
Palfrey's Lowell Lectures.
Secret Sins—a Sermon.
Matthew xxvii. 25.
Uncertainty of the Ministerial Relation.
My Centre Table—Fifth Sitting.
Notices of Recent Publications, Intelligence, &c.

Published by W. CROSBY & CO, 118 Washington st. j22

MEDFORD BOARDING SCHOOL FOR BOYS.

THIS INSTITUTION is situated a few rods from the village of Medford, five miles from Boston, and three and a half from Harvard University. The buildings and grounds are spacious, and adapted in all respects to the purpose for which they are designed. No pains will be spared to render the pupils thorough proficients in all the studies which are necessary to fit them for active life or a collegiate course, and the utmost attention will be paid to their health, manners, and moral character. The Academical year is divided into Four Terms, the first of which begins on the 7th of June. Further particulars made known on application to the Principal. JOHN Q. DAY.
July 15.

YOUNG LADIES' SEMINARY,
IN CHARLESTOWN, MASS.
Dr. C. SOULE CARTEE, Principal.

THE FALL TERM will begin on Monday, the 4th day of September next.

The course of instruction is *systematic* and *thorough*, embracing all branches usually taught in Female Seminaries. The pupils from abroad board in the family of the Principal, and are under the united supervision of himself and lady. Every attention, calculated to promote their health and happiness, and the due development of their intellectual, moral and physical powers, will be carefully bestowed.

Terms—For instruction in English and Classical studies, with board and washing, $50 per quarter. The ornamental branches are taught by accomplished Professors, and, being optional, are made an extra charge.

For more particular information, please apply to the Principal.

References—Rev. Geo. E. Ellis, Rev. P. H. Greenleaf, Dr. A. R. Thompson of Charlestown; Geo. B. Emerson, Esq., George S. Hillard, Esq., Rev. Dr. Vinton, Rev. Jas. Coolidge of Boston; President Wayland of Brown University; Rev. P. A. Farley of Brooklyn, N. Y.; President Sears of Newton; Rev. C. A. Farley of Eastport, Me.; John Sergeant of Philadelphia. j15

NATURE AND INFLUENCE OF WAR.—Rev. Mr Peabody's Address before the American Peace Society—for sale at SIMPKINS'S, 21 Tremont Row. j15

MANESCA'S ERENCH COURSE—An Oral System of Teaching Living Languages; illustrated by a practical course of lessons in the French, through the medium of the English, by Jean Manesca, fourth edition, revised, for sale at SIMPKINS'S, 21 Tremont Row. j15

TO TEACHERS.—A Gentleman who has a promising school in a village near the city, wishes to dispose of his property and interest in the school.

The situation is a desirable one. Inquire at this office. 4t june 10

THE YOUNG MAIDEN, 4th Edition.—This day published the fourth edition of The Young Maiden, by A. B. Muzzey. Contents:—Female Influence and Education—Home—Society—Love—Single Life—Reasons for Marriage—Society of Young Men—First Love—Conduct during Engagement—Trials of Women, &c. &c.

Received and for sale by WM. CROSBY & CO., No. 118 Washington street. june 24

SUPPLEMENT TO THE MONTHLY MISCELLANY—Contents.

The Anniversaries; Congregational Charitable Society; Massachusetts Bible Society; American Peace Society; Society for Promoting Christian Knowledge, Piety and Charity; The Collation—American Unitarian Association; Ministerial Conference; Sunday School Society; Conference and Prayer Meeting; Congregational Convention; Society for Propagating the Gospel; Council of the American Unitarian Association; Celebration of the Lord's Supper; Prison Discipline Society—Evangelical Missionary Society; Massachusetts Evangelical Missionary Society; New England Anti-slavery Colonization Society; New England Anti-slavery Convention; Massachusetts Abolition Society; Massachusetts Temperance Union, &c.

This Supplement contains Reports of the doings of the above societies at their Meetings during Anniversary week, and is furnished gratis to our subscribers.

Any of the subscribers to the Miscellany wishing for extra copies of the supplement to send to their friends at a distance, will be supplied without charge. WM. CROSBY & CO, 118 Washington street. j1

ELLIS'S HISTORY OF BUNKER HILL Battle—Sketches of Bunker Hill Battle and Monument, with illustrative documents, plans, &c., by Geo. E. Ellis, 18mo.

Just published by WM. CROSBY & CO, 118 Washington st. j17

FENELON ON THE EDUCATION of Daughters—A Treatise on the Education of Daughters, translated from the French of Fenelon—second edition—for sale by WM. CROSBY & CO, 118 Washington st. j15

FENELON'S WRITINGS—Thoughts on Spiritual Subjects, translated from the writings of Fenelon, with a fine engraved likeness of the author, from an original picture by Vivian.

'This little volume, as its title purports, is a compilation of some of the choicest pieces from the pen of this eminent divine.'—*Ch. Watchman.*

'His writings are full of the genuine spirit of Christ. The holiest may read them with profit and delight. The typographical dress of the present volume is beautiful and befitting its contents.'—*Zion's Herald.*

'Those who have read a previous volume by Mrs Follen, of translations from the same author, will be glad of this; for they both open a deep mine of religious thought, and a perpetual fountain from which they may refresh and strengthen their devotional feelings.'—*Ch. Register.*

Also, SELECTIONS from the Writings of Fenelon, with a Memoir of his Life, by Mrs. Follen, Fourth edition, with introductory remarks, by W. E. Channing, D. D. Published and for sale at SIMPKINS'S, 21 Tremont Row. j15

BURNAP'S LECTURES to Young Men—Lectures to Young Men on the cultivation of the mind, the formation of character and the conduct of life, by George W. Burnap, author of Lectures on the Sphere and Duties of woman, second edition—fresh supply just received by W. CROSBY & CO., 118 Washington st. j15

GREENWOOD'S SERMONS of Consolation—Sermons of Consolation, by F. W. P. Greenwood, D. D., Minister of King's Chapel. Fresh supply received by W. CROSBY & CO, No 118 Washington st. j15

DEVOTIONS OF THE DEAF AND DUMB. A paraphrase of the Lord's Prayer, with an introduction on the nature of Prayer; written and printed by some of the elder pupils in the West of England Institution for the Deaf and Dumb. Published by W. CROSBY & CO, 118 Washington st. j15

PROPOSALS

FOR PUBLISHING a Monthly Periodical, to be called THE CHILD'S FRIEND; designed for families and Sunday Schools; Conducted by Eliza L. Follen.

The plan of the 'Child's Friend' is similar to that of the 'Christian Teacher's Manual,' published in 1828. This work is intended to aid teachers and to be at the same time interesting and instructive to children. It aspires to become truly the Child's Friend, helping him to learn from all that is within and around him the wisdom and goodness of the Creator, that wrong doing produces discord and misery, that life is a continued school time, and that wisdom and virtue and the peace they bring are the true holydays of life. It would lead him to study the character and enter into the heart of Jesus till he grows into his likeness and blesses him as the Savior of his soul.

Our views upon methods of instruction are best explained by a quotation from the preface to the work above referred to. 'In our remarks on the method of religious instruction, we shall be guided by the general principle that every plan of education is good and true, only so far as it is founded on human nature; that accordingly the first duty of a religious instructor is to study the nature of childhood. We wish to show the truth and the importance of the idea that childhood besides it being a preparation for future stages of life has an importance of its own as well as every other period of human existence. The peculiarity of infant nature is evident in every action of the child, in its feelings, thoughts and expressions; and every plan of education must fail if it be not adapted to this peculiar character of childhood. We therefore wish to impress all those who undertake the guidance of the infant mind with a sincere and tender regard for the sacred rights of infant nature

POETRY.

[From the Olive Branch.]

LINES ON THE DEATH OF THE REV. DAVID DAMON.

A faithful shepherd's gone,—
And left his flock to mourn
His sudden death. 'Tis true
To them he'll not return—
But they, if faithful still
To precepts which he taught,
Shall all to 'Zion's Hill,'
In God's own time be brought.

In mansions there prepared
By Christ the sinner's friend,
With him they'll ever dwell
'Mid joys that have no end.
There no corroding cares,
Nor anxious thoughts can come,
But all is peace and joy
Within the Heavenly home.

He was 'a man of God,'
An able one,—and true,
And what to him seemed right
That he was sure to do.
His duties he performed
With cheerfulness and grace,
And, when his Master called
He found him in his place—
Ready to mount and take his seat
In Heaven above—at Jesus' feet.

MISCELLANEOUS.

GEORGE AND THEODORE; OR THE TWO EDUCATIONS.

'The human soul without education is like marble in the quarry.'

'You want to make your son a wiseacre, a philosopher?' said Robert, a porter, to his comrade Gervais, as they were sitting together at the corner of the street.

'Indeed!' said the latter, 'I prefer that my Theodore should go to the mutual school, than loiter round the streets and wharves all day as your son does, who is getting to be a bad boy.'

'Poh! you say that because he whipped yours the other day.'

'Oh! Theodore defended himself well, and if they had not been separated, George would have been sorry that he attacked him.

'Well, why does master Theodore put on haughty airs with his equals, why is he proud with the friend of his childhood?'

'He proud! he is as gentle as a lamb, but the boys seek to quarrel with him, because he profits by the education which his god-father, who owns the house I live in, gives him.'

'In faith Gervais, if I was in your place I would not let them make an upstart of my child, because he knows how to read and cypher. As for me, I neither know one nor the other, and I don't mean that George shall know more than his father. He shall be a porter like myself, he shall go of errands for all the honest people in the ward, and gain, if he can their confidence and esteem.'

'I hope that my Theodore will not show himself less worthy, and because he studies, it is no reason why he should not deserve as well; on the contrary, I have heard you yourself, Robert, regret more than once that you could not read and write.'

'I don't say that I have not; but George shall know no more than myself, because, you see, that children who know more than their father and mother, sometimes finish by despising them, and I am in no humor to put up with that.'

'And you are right—but I think that the more our children are educated, the better they know what they owe to their parents, and I speak from experience, for my Theodore has never been better behaved or more respectful toward his father and mother, than since he went to the mutual school, where they read good books, and learn the principles of submission and good manners; indeed, all that forms the mind of youth, and raises them to be worthy men.'

'And am I not a worthy man, although I cannot read or write? I tell you I don't intend that George should feel 'bigger' or better than the class in which he was born; I mean that he shall be a porter.'

'Well, as for me, I shall encourage Theodore to profit by the goodness of M. de la Perriere, to raise himself as high as possible; every one has his own way of doing things.'

'Yes, and when he gets to be *somebody*, he won't know you, he will be ashamed of his father.'

'Well, well, we shall see; and in the meantime you will do well to tell your son not to attack mine, when he is coming home from school, for I warn you as a friend that I have told Theodore not to spare him if he puts his hand upon him.'

'Well, that's all right; they that provoke, musttake the consequences, but will you hear me Gervais, let our two boys manage their own quarrels, and let us promise never to reproach each other on account of the cuffs that they may exchange.'

'I will.'

'That's enough.'

Here the conversation was interrupted by one of Gervais' patrons, who called him to go of an errand.

The next day George came home with a black eye, his jacket torn, and in the greatest disorder. He told his father that Theodore had whipped him.

'You attacked him, did you?' said Robert.

'Yes, I did.'

'Well, you have got what you deserved.'

This lesson was a good one, and saved the son of Gervais from the frequent attacks of the bad boy, who at last found out that if gentleness and timidity are repugnant to quarrelling and fighting in the street, there are times when the heart feels all its energy, and the arm employs all its force to repel humiliating aggressions.

After this George allowed Theodore to come and go, and contented himself with crying out at a distance, 'wiseacre,'—'mutual.' But this only made Theodore smile, and he was not long in proving to him that education, so far from separating us from our equals, on the contrary makes us more ready and more capable of serving them on important occasions.

* * *

In a short time the general examination of the schools for elementary instruction in Paris, took place. The Philanthropic Society always ready to encourage whatever is useful to the people, announced that they would award a prize of six hundred francs, and Theodore had the honor to obtain it.

M. de la Perriere, his god-father, an old advocate, and one of the first counsellors of his part of the city, was invited by the Society to present the prize to the interesting and promising lad, and this touching act tended to increase the interest which the good old man felt for his god-child.

The first use that Theodore made of his six hundred francs, was to buy a necklace for his mother, on which he had engraved these words, '*Filial gratitude*!' He then made a present to his father of a little hand-cart, which he had long wished for, that he might more easily transport heavy burthens, and which gave him more business.

'Well,' said Gervais to his comrade, 'you see now the benefit of education; if your son had an equal sum at his command, I don't believe that he would make such good use of it.'

'Oh! I know very well that he would fool it away, but I should see that he did not.'

'For my part, I don't interfere, nor does my wife, with what Theodore chooses to do with his six hundred francs, and you see that we can trust him.

* * *

Theodore was placed by M. de la Perriere, in one of the Colleges in Paris, where he made rapid progress. Every year he gained the best prizes, from which he never failed to do homage to his parents, who were very proud of their son. His god-father, a skillful observer, saw with great pleasure that the young student far from priding himself on the honorable position he had obtained at College, preserved his natural modesty, and did not blush at the situation of his father. When he came to pass his vacation at the humble home of his boyhood, he gave up his student's dress, put on his old clothes and cap, and dragged the hand-cart of his father, which recalled to him his first triumph, and by this act of humility he proved how much he respected the author of his being. His father far from hindering his son, then fifteen years old, from aiding him in his work, was proud of him, and when he met Robert he said to him,

'Well, you see that education does not make us despise our parents.'

One day Robert and his son, dragging a hand-cart with a heavy load, were ascending a steep hill, breathless and covered with sweat, when Theodore, who was returning from carrying a trunk to the stage office, perceived them and accosted them, saying to George,

'You are not strong enough, let me take your place.'

He took the leather strap, and assisted Robert to drag the heavy load to the top of the hill.

'Well,' said the father of George, 'I would never have believed this of you—are you not at College?'

'Yes,' said Theodore, 'but every Thursday I become a porter again—we cling to our first habits.'

Robert could not but feel touched at this honorable regard for his profession, and wished to lead the temporary porter to the first bar-room to drink a bottle of wine—but Theodore refused, saying that he had an order to execute.

'Well,' said Gervais to his comrade, the first time he met him, 'do you think that Theodore, after what he has done, is an upstart?'

'Oh, I must acknowledge,' said Robert, that he is a brave boy, his heart is good, but there is a little vanity in him.'

'How so?'

'Why he refused to drink a glass of wine with me, he was ashamed to go to the bar-room, and that's why I say that education does not do for our children.'

Our young student, who continued to progress, passed his vacations with his parents, and assisted his father in his labors. M. de la Perriere took him to accompany him on a journey to Switzerland.

* * *

During their absence, Gervais met with an accident in carrying a heavy load, which prevented him from pursuing his occupation. He had put out his thigh in descending a pair of steps, and Theodore, to whom his benefactor had not told this sad accident, found his poor father on his bed, and knowing not how to gain a living for himself and wife. The student did not hesitate—he quitted his traveling habit, to take the humble dress of a porter. He was ready to renounce, if it was necessary, the advantages which his success promised, and to resign himself to the painful labor.

The silence of M. de la Perriere seemed to encourage the resolution of his god-child. He indeed gave him his first job, which was to carry a box to the office of a celebrated lawyer near the Odeon.

Here then is Theodore carrying the box in question, and passing through the streets of Paris. He met George and Robert on the Pont Neuf, who stopped, astonished to see Theodore with a load.

'You have then really become one of us,' said they, with surprise and satisfaction.

'Yes indeed,' said he, 'my father cannot work, and having no other child but me, I must take his place.'

'God will bless you,' said Robert, pressing his hand.

'I am glad to find you among us again,' said his son, 'it does you honor, and us also; and if ever you need a helping hand, call on me.'

'And I will do the same for you,' said Theodore, quitting them, and carrying the box to its destination. He arrived at the lawyer's the friend of M. de la Perriere, delivered him the box, and received a piece of thirty sous, which he kissed with joy.

'Excuse me,' said he to the advocate, 'these are the first wages I have received, and I ought to thank Providence, because it procures me the happiness of helping my parents.'

'I congratulate them,' said the old man, 'that they have a son like you, and I predict for you great success in your profession.'

Theodore as he withdrew from the advocate, remarked not without surprise, that he regarded him with interest, and with a smile; he placed the box in a corner, and regained the humble home of his father, when he gave to him the first thirty sous that he had earned.

M. de la Perriere, satisfied by the different proofs to which he had subjected his godchild, and convinced that this excellent young man would sacrifice without regret the instruction he had received to the duty which filial piety imposes, and touched by this noble and courageous act of self-denial which gave promise that he would become one of the best of men at length concluded to make known his intention, and to open before him the noble destiny which he merited. He called Theodore down from the garret which he occupied in his father's house, and gave him a new commission to execute,—it was to carry a trunk to the same advocate's, his old friend, in the Rue d' Odeon. The young porter took it on his shoulder to its destination. The advocate in his turn directed him to carry it up to the fifth story, where his three first clerks lodged. He obeyed, conducted by one of the young men, and placed his burthen by the side of that which he had brought the day before. As he wiped the perspiration from his face, the old lawyer came up, and giving him two keys, told him first to unlock the trunk which he had brought. Theodore obeyed, and found in it all his traveling wardrobe, his linen, the books he had been using, and indeed all those which his god-father had given him in the course of his studies. He opened the box also, and his astonishment was complete when he found that it contained an outfit in linen and clothes. He asked for whom these presents were intended. 'For you, worthy young man,' said the advocate, handing him a letter in these words from M. de la Perriere:

'Dear Theodore:—The time of your probation is finished. I have found in you all that I desired,—an elevated soul, true sensibility, resignation to the decrees of fate, an entire self-denial in coming to the aid of your parents, respect and tried devotion to your equals. Pursue then, the honorable career to which I have destined you; commence the study of our laws with the worthy friend to whom I confide you, and afford me the greatest joy I can have on earth, that of ranking you among the young orators who are the glory of the French bar.

Your godfather,

DE LA PERRIERE.

The young porter thought it was a dream; he kissed the writing which revealed his destiny, and gave himself up to the sweetest emotions of joy. But what would become of his infirm father and tender mother? Before he accepted the benefits which fulfilled his most ardent wishes, he returned home, balancing in his mind the happy lot that was opening before him and that duty which he owed to his parents. But what joy did he experience in entering the house of his god-father, to see his own father established there as porter, in the place of the one whom great age had forced to retire, and his mother installed as housekeeper of M. de la Perriere. He cast himself at the feet of his benefactor, who raised him up, and pressing him to his heart, said to him earnestly,

'Enough my friend, enough my worthy and beloved child! I thank God that he has chosen me to develop the rare qualities with which nature has endowed you. You will be high-minded, courageous, a friend of the *people* from whom you sprung; you will neither covet titles nor greatness; you will never sacrifice to them your independence; and under the advocate's robe, you will never forget that you have once worn the humble jacket of the porter.'

'Never' cried Theodore, 'covering the hands of the good old man with kisses, never shall these words be effaced from my memory.'

That night, after having taken leave of his father and mother, and receiving their blessing, he took up his residence with the advocate, who received him as the son of his old friend, and presented him to all the young students in the office, as a brother worthy of their regard, and told him that to fulfil the intentions of M. de la Perriere, he should go the next morning to be registered among the students at law.

* * *

George and Theodore lost sight of each other; they only met accidentally in the street, when the young student always took the hand of the former, and asked him how he got along, and about his parents, with interest and sincere friendship. Sometimes he read for him an address of which he had forgotten the number. Sometimes he aided him to put his load in order; and more than once he might be seen pushing behind his cart, and helping him to take breath. So great power over us, have our early habits.

George's ignorance made him blindly confident in others, and the desire of gaining a few francs more a day, often led him into imprudence. One evening when he was asleep on his stand, at the corner of the Rue de Bourdonnais, a young merchant's clerk, well clothed and of good address, awoke him, and asked him to carry a bale of goods to the steamer for Melun,—at the Port de la Greve. George followed him to a room where he found another clerk, also well clad, who said he was a manufacturer of cloths, and placed the bale of goods on George's cart, who accompanied the apparent clerk to the steamboat, and received three francs for his pay.

Soon after, the same young man came for him, and wished him to do another job at the same price. But this time George went alone, with a note from the person whom he had before seen at the steamboat, and who paid him the three francs agreed upon. This second commission was executed with the same fidelity as the first.

About a fortnight afterwards, the same thing was required of the porter, to whom they gave a folded and sealed paper without any address, for the person whom he would find at the steamboat, this load was heavier than the other. At length he arrived at his destination, but at the moment when he put down his load, he was surrounded by the police officers, who seized him, and the person to whom he was to give the note, which they also took, and it was in these words: 'Our affair has succeeded,—this bale contains two pieces more than the other: *be careful*. You will pay double price to the porter, who is discreet and faithful, and of whose fidelity we are *assured*.' While some of the officers carried to the magistrates both the bale of goods and the person who was to have received it, others handcuffed George and ordered him to conduct them to the place where he had received his load. He, hasty, ignorant, not reflecting on the consequences, persisted in refusing to point out the dwelling of the two other young men, whom in his blind obstinacy he maintained were honest people, because they had paid him well. At length being questioned more closely, and perceiving, but too late, that he might be compromised in the affair, he directed the officers to the place, and ascended with them into the room, where they arrested the pretended manufacturer of cloth, who stupified and pressed with questions, confessed that his comrade and he were two clerks in one of the first houses of the Capital, and that love of gambling had led them to steal from the store of their employer, pieces of cloth and silk, which they had sold to a place about thirty leagues from Paris, to escape detection. On this confession they were taken to the magistrate with George, whom the written paper which he had carried seemed to confirm as an accomplice.

* * *

And the unfortunate though innocent young man was thrown into a dungeon, until he should appear beforethe Court of Assize.

Theodore as soon as he heard of this weighty accusation, hastened to Robert's house whom with his wife he found in the deepest affliction. He heard from them that George was recovering from the dreadful agony he had experienced, and was regaining his reason, and that he protested that he was innocent.

The young student, then about to take his degree, obtained permission to go and fulfil the most sacred duty to the friend of his childhood. He questioned him with the zeal and talent of an experienced lawyer who seeks to find out the truth and to establish it.

* * *

At length the day arrived when George was to appear before his judges; but on the night which preceded it, one of the young men was taken sick, which postponed the cause till the end of the session. Theodore obtained his degree a few days afterwards, and was unanimously admitted as a practitioner, by his great knowledge and that eloquent improvisation which is so much admired in the celebrated orators of the French Bar. His success was known to all the advocates, and the one among them whom he had chosen to defend George, advised him to plead the cause himself, into which he would enter with the warm zeal of friendship, and a profound conviction of the innocence of the accused, which would produce a great effect on the minds of the jury.

* * *

Theodore encouraged by the good opinion of an advocate whom he desired to take for his model, and enchanted by the seducing thought of preserving the honor and the liberty of the friend of his youth, and by that of proving to the people what education may effect, decided to defend the accused. He took at the Royal Court his oath as an advocate, and in the costume of his noble profession, he went to the prison, to take down from the mouth of the young porter, the expressions of his innocence, and to gather all the evidence and particulars of his pretended guilt.

Robert and his wife were at the prison, and Theodore wrote down the information which George gave him with that frankness and truth which caused the young lawyer to be more and more assured of his innocence. The poor mother begged him to tell all, to acknowledge every thing—and blessed Theodore as their guardian angel. Robert standing behind her with his eyes cast on the defender of his son, said in a low voice,

'If George had known how to read and write, he would not be now on the bench of the criminal.'

He appeared the next morning before the Court with the other young men, *who* after the proofs against them, and their own confession, were condemned, notwithstanding the talent of their counsel. Theodore arose, and although the audience was composed of a great number of the students of the mutual school, and many porters of the Capital, a deep silence reigned in the court house. The new advocate, after pressing to his heart the hand of M. de la Perriere, who sat behind him, saluted the Judge and Jury with respect, and also the lawyers who surrounded him, whose indulgence he seemed to claim, and thus commenced:

'Gentlemen, I have the honor to plead before you my first cause—and it is to defend my earliest friend! My temerity would be inexcusable were it not founded upon convictions of the innocence of the accused. And who can better counsel him and plead for him than the companion of his infancy, than the son of his father's comrade, than him who has followed his footsteps in life from childhood, and partaken of his labors? Oh! if I have sometimes placed myself at the side of George in the hand-cart of the porter, to assist him on his way, ought I not in this terrible moment again to place myself at his side to aid him to escape from the gulf that yawns beneath his feet!'

This exordium, made with frankness and modesty, and the expression of an elevated soul produced on his auditory an irresistible effect. Theodore perceived it, and abandoned hin self to all the charms of his improvisation, and all the force of his argument; he endeavored especially to show that the fatal writing, which seemed to prove him the accomplice of the guilty, ought in the minds of the impartial to destroy the least suspicion of his guilt. He maintained in effect that the writing which George carried and delivered with so much frankness and confidence did not indicate that he was in the secret of the authors of the crime; but only the *porter* of the bales which were entrusted to him—and that the words—'of whose fidelity we are well assurred,'—only referred to his exactitude as a porter. Finally, that if there was any doubt, they should examine the past life of the accused, that they should consider that after twenty-five years of his life passed with his father without ever having the slightest stain upon his honor, it was impossible that for so small a consideration, which was only in proportion to the additional weight of his load, that he should allow himself to swerve from the path of rectitude. Then painting the dangers to which ignorance is exposed, he referred to those laboring men who are liable every day to become the accomplices of malefactors, although they are honest and honorable themselves. At last he instanced his young friend, with eyes cast down and bathed in tears, not from fear, but with grief to find himself confounded with criminals.

Then making a striking comparison between their two situations, he finished with these words:

'Gentlemen of the jury, and magistrates,—You see before you the sons of two humbls porters; one favored by education, protected by kindness, stands among the advocates of the Capital; the other, deprived of every advantage, abandoned to himself, is confounded with the perpetrators of a crime, who have deceived his ingenuous confidence, and who will drag him to the verge of infamy, if he does find in you charitable judges, who can read the heart of man, and who will not deprive him on presumptive evidence of that which is most dear to all the world,—Honor and Liberty.'

Scarcely had Theodore finished his plea when the Jury retired, and a quarter of an hour afterwards returned with a verdict of Not Guilty.

The magistrates immediately pronounced his acquittal of the charge against him. George, utterring a cry of joy, rushed from the dock and threw himself into the arms of his friend. The venerable M. de la Perriere pressed his god-child to his heart; and Robert relieved of the frightful load that oppressed him, said to the defender of his son,

'I owe you more than life, and now I see how wrong I was, not to have been willing that my poor George should know more than his father.'

All the lawyers felicitated their new associate on his brilliant success, they hailed him as one who was destined to become an ornament to the Bar. Soon the old scholars of the mutual school, as well as the numerous porters who composed the crowd, surrounded their school-fellow and their comrade, expressing the honor and the joy they felt at so signal a triumph. Theodore blessed by some and congratulated by others, acknowledged the marks of attachment which he received and the grasps of the hand that were given him; then addressing the laboring people who surrounded him, he said,

'You, who compose the most numerous class of our population, laboring men, honest artizans, you especially, dear and worthy comrades of my father, you see the happiness imprinted on his venerable face, follow then the example he has given you! It does not suffice that you should provide for your children food for the body alone, they need that of the mind, and this aliment is education. How many brave soldiers, because they did not know how to read, have been deprived of the honorable rank which their valor merited! How many small traders because they could scarcely write their names, have become the dupes of sharpers? Keep then your children from running wild, from associating with those vicious and degrading beings, whose language, whose thoughts, and whose habits they insensibly contract! Lead them to the schools for elementary instruction, where guided by example, and excited by emulation, their mental faculties will become developed, and their eyes will brighten with a pure and ennobling light.

There with little effort and the natural aid of memory, they will learn their duty to God and their fellow creatures; they will feel their young hearts elevated and expanded; they will experience the necessity of making themselves beloved and respected. Do not fear that an excess of pride will alienate them from you! The more they are instructed, the better they will understand their duty to their parents, and the more they will respect. So true it is that education elevates the mind it purifies, as the stream fertilizes the fields it traverses.'

PLEASE READ THIS!

T. GILBERT & CO.,

PIANO-FORTE MANUFACTURERS,

406 WASHINGTON STREET, BOSTON,

NEXT BUILDING SOUTH OF WASHINGTON BANK.

THE senior partner in the above firm is, with a single exception, the oldest Piano-Forte Manufacturer in Boston; and was one of the old firm of "Currier & Gilbert." The instruments, of various styles, bearing the names of and manufactured by, "CURRIER & GILBERT, 336," "T. GILBERT," and "T. GILBERT & Co, 402 and 406 *Washington Street*," are now too well known throughout this country to need any commendation, further than to say, that the *same* T. GILBERT is still actively and constantly engaged in superintending the business, assisted by his partner, HENRY SAFFORD, who is also personally devoted to it. This, it is presumed, will be sufficient to secure the confidence of all their friends.

They have all the facilities for getting up their work in the best possible manner, and at the least possible expense, at which first-rate work can be done,—having connected with their manufactory a steam engine, to facilitate all those parts which can be done by the aid of machinery.

They also have every part of the work done at the above manufactory in the city, and under their own personal inspection, by experienced workmen only; as they employ no apprentices.

During the past year, they have made very important improvements in the Piano-Forte, some of which they have patented. In the Horizontal or Square Piano-Forte we have an improvement by means of which, with the use of a pedal, the hammers are made to strike one or two strings, at the pleasure of the performer; thus combining the soft, sweet tones of the Unichord with the power of the Grand Piano-Forte, without its inconvenience of size and shape. But having heard frequent complaints of the common Square Piano Forte, on account of its size, and objections to the Upright and Piccolo, for other reasons, and to obviate these objections, we have invented a new description, somewhat of the Piccolo form, embracing all of the above improvements, which, with seven octaves, occupies but about half as much room on the floor as the common *Square*, and having a very important improvement in the action, by which a single spring is made to answer the threefold purpose of pressing down the damper, and at the same time of bearing with equal force on the hammer and key, so as to cause their quick return after the blow is struck—thus making the action of the keys susceptible of the most rapid execution that any one can desire.

Lowest prices of the above, from $300 to $500. Common Square Piano-Fortes, of various patterns, with all the other improvements, from $200 to $400.

In view of all these facts, and their own experience, together with the ample testimonials which they have from others, they have no hesitation in warranting their instruments to be as good as can be obtained at any other manufactory in the world—the purchasers themselves being judges.

They will in all cases exchange, at their own expense, and from any part of the country, all such instruments as are paid for on delivery, and have been selected by themselves, or refund the purchase money, at the option of the purchaser, at any time within six months of the time of sale, if the instrument shall not prove entirely satisfactory.

In order to secure a CASH BUSINESS, they would further say to their customers, that they will now sell at retail, where the cash accompanies the order, or is paid on delivery of the instrument from their shop, at *Twenty-Five per cent.* below their former ware-room prices; while between cash down and credit they will make more difference than formerly.

Persons ordering Piano-Fortes, of any description, and sending from $200 to $500 with the order, may rest assured that in all respects they shall have as good an instrument for the money they send, as if they apply in person, or employ an agent to select for them.

The subscribers hereby request all persons who may favor us with their orders, on the foregoing terms, to expose publicly every apparently intentional neglect or failure on our part to fulfil them to the very letter. And we further engage to pay, ourselves, all the necessary expense for giving publicity to each case of such neglect or failure, in at least one public newspaper—such as the dissatisfied party may select.

And in order to satisfy all who may wish to purchase of us, of our entire responsibility and correct business habits, we invite them to write us for reference, and we will give them such as may be required.

Thus throwing ourselves upon the public, we solicit their patronage. T GILBERT & CO

Boston, Feb. 3, 1843.

BOY'S SHOES—A fine assortment of Boy's Shoes, of every style and description and quality—for sale low. Also, a large stock of Boy's Slippers, at T. H. BELL'S, 155 Washington st., opposite the Old South Church. 3wis m6

FOR HOME AND SCHOOL—Poetry for Home and School, selected by the author of the 'Theory of Teaching,' and 'Edwards First Lessons in Grammar.' This day published at SIMPKINS'S, Book and Stationery Rooms, No. 21 Tremont Row. m6

MARY HOWITT'S New Works—No Sense like Common Sense, 18mo; Alice Franklin, or Sequel to Sewing and Reaping.

Just received by WM. CROSBY & CO, 118 Washington st. j17

DR. CHANNING'S WORKS—The Works of Wm. E. Channing, D. D., complete in 6 vols, large 12mo, handsomely bound in cambric. A supply always on hand at CROSBY'S, 118 Washington st. j17

LADIES GAITER SHOES—A large assortment of Gaiter Shoes just received of every style and quality, from 50 cents to $1,25, at T. H. BELL'S, 155 Washington st., opposite the old South Church. 3wis m20

NEW BOOKS—The False Heir, by James—The Lost Ship or the Atlantic Steamer; The Home, or Family Cares and Family Joys, by Miss Bremer; Strife and Peace, by Miss Bremer; The Days of Queen Mary, 25 cents; No Sense like Common Sense, by Mary Howitt; The Haunted Merchant, 18 3-4 cts., &c. &c.—for sale by WM. CROSBY & CO, 118 Washington st. j10

SEARS' NEW MONTHLY FAMILY MAGAZINE FOR JULY.

CONTENTS.—Local Memoirs of Great Men—Goldsmith, Signers of the Declaration of Independence; Rama; The Pilgrims; Kingston; Struggles of Adolescence; Nazareth; Geology; Oriental Water Carrier; Ancient World, London; Do we not boast too much; Obscure passages in the Bible; Sidon; Change of Feeling; William Penn, Tiberias and the Sea of Galilee; Beginning of the year in various nation; The Simoon; The Mirage; Formation of Character; A day at a Sugar Refinery; Comets, John Jacob Astor.

EMBELLISHMENTS.—Goldsmith; Rama; Kingston, from a drawing taken during the Revolution; Nazareth, with the Mount of Precipitation; Oriental Water Carrier; View of London from the York Column; Thames Tunnel; Sidon; Seaconst between Tyre and Sidon; Lake of Gennassarit, with the town of Tiberias looking towards the country of the Gardarenes; Sand Storm; Interior of a Sugar Refinery, seven illustrations SAXTON, PEIRCE & CO., 133 1-2 Washington st. july 2

JOHN S. BODEN,

SAIL MAKER,

Head of Commercial Wharf.

☞ Sails made on the most reasonable terms and warranted in all respects at the shortest notice. feb 18

PORTRAIT OF DR. CHANNING—Just imported a few Portraits of the late W. E. Channing, D. D., elegantly engraved on steel from a painting by Gambardilla—price 50 cents.

Received and for sale by WM. CROSBY & CO., 118 Washington st. j10

GATES' ACADEMY, MARLBOROUGH.

THE next Term of this Institution will commence Tuesday, May 30. Tuition in English, $4.—Languages $4,50 per term. Students can be accommodated in the family of the Preceptor for $27 per term. This charge includes Board, Tuition, Washing, &c. It is the endeavor of the Instructor to teach *things* and not *words* merely. For the better accomplishment of this end a very good Apparatus has been procured and a Geological and Mineralogical Cabinet, &c., are at the service of the Students. We deem it sufficient recommendation of the present Principal, Mr O. W. Albee, to state that he has been employed by the same Board of Trustees 10 years, with increasing patronage.

S. F. BUCKLIN, }
B. W. HILDRETH, } Com. of Trustees.
S. R. PHELPS. }

May., 1843. 3w

WILLIAM CROSBY & CO. have just published Little Stories for Little People, 18mo; the Sunday School Singing Book, being a collection of Hymns with appropriate Music, comprising also the Elements of Music, by Edward L. White; the Christian Patriarch, a Memoir of Deacon John Whitman, who died in 1842, at the advanced age of 107 years, by Rev. Jason Whitman, with a Portrait; Five Sermons by the late Rev. W. G. Swett, of Lynn, &c—for sale at No 118 Washington st. j3

GREENWOOD'S PSALMS AND HYMNS.

JENKS & PALMER have just published the thirty sixth edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev. F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis Street Society, (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Channing;) Bulfinch St. Church (Rev. Frederick T. Gray;) Purchase street, (Rev. Mr Coolidge) Boston, Church of the Messiah New York (Rev. Dr. Dewey;) Cambridge, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Weston, Newburyport, Sandwich, Sherburne, Uxbrige, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass. Portsmouth, Walpole, N. H.—Portland, Hallowell, Augusta, Bangor, Castine, Me.—Hartford, Conn.—Syracuse, Rochester, N. Y.—Providence, Newport, R. I.; Brattleboro' Vt; Savannah, Geo.; Mobile, Al. Alton, Ill.—St. Louis, Mo.—Louisville, Ky.—and many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington Street (up stairs.) April 1

AMONG THE BOOKS for the young now in course of publication, is Jacob Abbott's new series, under the title of Marco Paul's Adventures in Pursuit of Knowledge—part 6—price 12 1-2 cts. completing the vol. on Boston, is just published by T. H. CARTER & CO. j10

NEW BOOK FOR CHILDREN—This day published, the 2d part of Persevere and you will Succeed, or the History of Mary Smith, an excellent book for Sunday schools—also, just published Genevieve and Marcelin and other tales, translated from the French.

Little Stories for Little People, by a Lady—The Life of Deacon Whitman by Rev. Jason Whitman, &c. &c.

For sale with a large assortment of other books, suitable for Sunday School Libraries, by j17 W. CROSBY & CO, 118 Washington st.

THE MOST SPLENDID Work ever published in this country. Pictorial History of the United States, from the discovery of the Northern in the tenth century, to the present time, by John Frost, A. M., Professor of Belles Lettres in the High School of Philadelphia—Embellished with three hundred engravings, from original designs, by William Croome.

To be completed in 20 Numbers, forming 4 royal 8vo. volumes, at 25 cents each number.

All orders to be addressed to the publishers, SAXTON, PEIRCE & CO, 133 Washington st. j17

DENTAL SCIENCE.—The present age is emphatically one of scientific research and improvements, and perhaps in point of value, for the alleviation of human suffering, none can exceed the discovery of DR. STOCKING, SURGEON DENTIST, in the anodyne, prepared by him, for the purpose of destroying the nerves of the teeth. To render this remedy effectual, it is only necessary to make one application of it; and in 24 hours the vitality of the nerve and lining membrane of the tooth will be completely destroyed, without producing the slightest pain or inconvenience; so that it can be immediately filled and made useful for many years, instead of being extracted as a troublesome and useless organ. Those caustics and cauterizing instruments commonly resorted to by Dentists, for the purpose of destroying the nerves of teeth, produce such excruciating pain for at least fifteen hours, that most persons are filled with horror at the thought of such an operation and shrink from it as from the pangs of death.—The diamond cement, which is also the invention of DR. S., is admirably adapted to such cases of defective teeth as will not admit of gold and other kinds of filling; the advantages of which are: it being at first soft, may be more perfectly introduced into the cavity, and then shaped like the original tooth. In a few hours it becomes hard like stone, and renders the tooth capable of doing its portion in the important process of mastication. Among the many thousand cases of painful teeth treated during the past year as above described, Dr. S. can say without fear of contradiction, that not more than one case out of a hundred has proved a failure. These are facts that may occasion surprise—yet in the truth of which the public may have the most implicit confidence. No instruments for extracting teeth that have ever been invented, can equal in perfect adaptation to every conceivable case, the full Parisian set used by Dr. S. Artificial teeth that never change their color, or become offensive, he will set on pivot or gold plate, from a single tooth to a full set, either with or without false gums. Particular and ESPECIAL attention will be given to filling teeth with the purest gold. Terms: Filling common sized cavities with gold, $1—for filling with cement and other filling 50 cts to $1—setting on pivot, from $1,50 to $3—whole upper set, from $20 to $75—extracting, 25 cts. All operations warranted. Office 266 Washington st, corner of Avon Place, Boston. feb 11

THE PNEUMATIC SHOWER BATH,

PRICE $1,50.

INVENTED, Manufactured and for sale by N. WATERMAN, at his Furnishing Rooms, 85 Cornhill, 6 Brattle st. and 73 Court st.

The above in connection with his Bathing Pan, is just the thing for all who desire the luxury of a daily Bath, (warm or cold) for the following cogent reasons, viz: It is portable, occupies little room, requires a small quantity of water, and costs but little money.

Catalogues of his extensive assortment of Family Wares furnished to all who may honor him with a call.

Those on the eve of house-keeping will find this establishment peculiarly adapted to their wants.

☞ Families, Hotels, Steamboats and Packet Ships, furnished with every thing appertaining to the Kitchen department. a29

FRUIT OF THE VINE.

GRAPE SYRUP for Communion—The subscriber has imported under the directions given by Rev. Isaac Bird, late Missionary in Syria, Grape Juice in the form of Syrup—one Bottle will make one gallon of wine—Price, $1,00 per bottle—for sale at the Temperance Rooms, No 9 Cornhill, and at store No 14 Bromfield street, Boston.

f25 3m ABEL SPAULDING.

ONE PRICE SYSTEM.

DANIELL & CO, wholesale and retail dealers in DRY GOODS, No. 201 Washington st., Boston.

Silks, Linens, Shawls, Alepines, Quilts, Blankets, Cottons, Flannels, House-Keeping Articles, and Mourning Goods.

Our Customers are assured that we still adhere strictly to

ONE PRICE.

Every article is marked at a small profit, and no salesman is permitted to deviate from the Fixed Price either way. a15

T. H. CARTER & CO., 118 Washington st., have just published part Five, Vol. III, of Marco Paul's Travels. m20

REMOVAL.

BARRETT'S DYE-HOUSE—The office of this establishment has been removed from 25 Cornhill to 140 Washington, opposite School st., Boston.

Grateful for the patronage heretofore received, the proprietors beg leave to say, that no exertion will be spared to merit its continuance.

N. B. Goods dyed as low as at any other place, and returned in as short time. m25

SAXTON, PEIRCE & CO. have received during the week the following popular works—No Sense like Common Sense, by Mary Howitt, price 37 1-2 cts. No. 2 Pictorial Bible; the first number of this splendid bible, illustrated with more than one hundred engravings was published on the fifteenth of May, and the succeeding numbers will follow each other on the first and fifteenth of every month, until the whole is completed.

The American Agriculturist, designed to improve the Planter, the Farmer, the Stock Breeder and the Horticulturist, published monthly; each number containing thirty-two pages, royal octavo, at the low price of one dollar per year, or 10 cts. a single number.

False Heir, by G. P. R. James, price 12 1-2; The Lost Ship or the Atlantic Steamer, 25 cts.—Home, or family cares and family joys, 12 1-2.

Lectures on Magdaleniem, 37 1-2. j10

WINDLASS BEDSTEADS,

AND ORNAMENTAL FURNITURE.

A GENERAL ASSORTMENT OF SWELLED BEAM WINDLASS BEDSTEADS,

Constantly on hand and made to order, at lower prices, according to quality, than can be purchased at any other place in the city. For sale at the manufactory of JOSEPH L. ROSS, corner of Hawkins and Ivers streets.

Also, Ornamental or Painted and Gilt Furniture, in sets for Chambers, executed in a superior style and finish, according to any pattern ordered. m27

BOSTON ORTHOPEDIC INSTITUTION.

FOR THE TREATMENT of diseases of the Spine, Curvatures of the Spine, Club feet and other deformities.

In this Institution Curvatures of the Spine are particularly attended to. A House in a healthy situation on Mt. Vernon is appropriated to this especial object, and is furnished with every variety of apparatus made use of for curing curvatures of spine and correcting the shape of the female figure. It is superintended by an experienced Matron, who has been over two years in the employ of the institution.

It probably is not generally known, but mothers should be informed that when the shoulders of their daughters grow out and they are one-sided, or one hip is higher than the other, that these deformities are caused by curvature of the spine, and that the earlier they are attended to, the more easily they are corrected and symmetry restored.

Brass or Copper Corslets are never made use of in this Institution, and we think it our duty to say, that we look upon their use as unphilosophical—not at all calculated ever to effect a cure, and destructive to health, by paralyzing the muscles of the back, compressing the chest and all the abdominal organs; consequently suppressing the regular and important functions of nature in the female sex.

J. B. BROWN, MD, Surgeon, office 65 Belknap street.

J. C. Warren, M. D., Geo. Hayward, M. D., J. Mason Warren, M. D., Consulting Surgeons.

Nov. 26. 6m

FRENCH SHOES!—Just imported from the manufacturer (Este) a beautiful assortment of French Shoes, for sale at T. H. BELL'S, 155 Washington st. m27

A CARD TO INVALIDS.

SILAS DURKEE, M. D., Member of the Massachusetts Medical Society, and of the Boston Medical Association, has taken the large and convenient house No. 26 Howard street, Boston, and fitted it up as a PRIVATE HOS